Sympathie

Das Magische Heilverfahren

An ancient and abundant medicine for the present edited and provided with numerous recipes for use by the laymen

Foreword

Anyone who believes that since the money conversion of the year 1948 will now slowly take place a new construction in the old way, which only needs to be accelerated by the possibility, is mistaken.

What we have experienced, the twelve-year-old millennium with all the horrors and all the hardships and then the following years, are only signs of a shocking transformation of the entire world structure. But, everything is still in the flow, the daily events testify to it to us with frightening clarity.

In a narrower sense, we are particularly interested in the health of our people. The diet was deficient, insufficient and poor. You could vegetate calories with the papers, but not "live", let alone stay healthy. Of not to be underestimated were the mental worries, the daily horrors, the restlessness day and night, the shortage of means of health care, then the catastrophic danger of flying fire torches and the hopelessness of the many millions of refugees. Unspeakable misery has become pathological in our biological constitution, weakened the human organism and poisoned it. We are thus at the beginning of a degeneration, at the end of which the biological death of the people would be, if a thorough improvement cannot be achieved.

Really healthy people have become the exception. Illness is normal today. We have about 3,300 hospitals with 480,000 beds in Germany, which are almost constantly occupied. For every 100 inhabitants, a hospital bed is constantly occupied. In addition, there are the many home patients, the patients in the spa homes, sanatoriums and private hospitals and then the countless patients who evade any treatment because they have lost confidence in a real cure.

Conventional medicine is due to its rigid methodology, its pure body scientific mechanics and therefore with its fashionable changing Chemical products are in a dead end and are helpless in the face of new needs. The open-minded doctors of the biological direction, on the other hand, have long been committed to organic thinking. They know about the effect of fine substances, vibrations and influences, as they have been known in high potency homeopathy for many decades, so they also understand the valuable healing knowledge that has been preserved in folk medicine. This includes above all the sympathy.

The author believes that with the present writing on the sympathy healing process to serve today's needs to raise public health, to strengthen the biological substance of our people. For the first time, a scientific justification of sympathy is hereby handed over to the public.

What was previously known about this only to individuals, and also since only in fractions and parts, is presented here coherently as a unit that finds its foundation in natural science.

Thus, all the fogty ideas about the sympathy and the fabulous magic stories about it are removed from the ground. Everything finds its natural explanation.

In the practical part, numerous treatment options are offered with recipes that encourage the reader to welcome self-help. In this way, this work will be called upon to help solve one of the most important social problems of the present in a considerable way.

The need of time is already in the process of strongly impressing ideological think. This thinking will approach sympathy because the concepts of "nature" become alive and make a corresponding principle of action tangible in the context between man and the cosmos.

Science has reached an end point of material development. In all areas, novel discoveries have the old, e.g. T. even physical, cognitive truths strongly shaken. As it seems, the new development is born in the compulsion of self-help
If we want to stay healthy for ourselves and for our family and thus prevent biological death from the population, we must do everything that increases our life force and this is possible to a very large extent.

Every reduction of diseases strengthens our biological substance and makes us stronger to tackle the enormous tasks of life that still lie ahead of us with the prospect of success.

If the reader gains this realization after working through the present writing, then he will feel that true health is the prerequisite for all new planning. Because pure and healthy thoughts can never come from sick bodies!

But if this is recognized, then half is already won, because then you have a target point and the hopelessness is over wounds

At Lake Constance, summer 1950

The author!

What is sympathy?

If we look up the conversation lexicon (collection of knowledge), sympathy is referred to as an alleged healing of diseases, which does not occur through the influence of known remedies, but by mysterious forces, which are often not brought into direct contact with the sick. One performs certain actions that affect the distant patient, or one "discubs" the disease. However, since the effects achieved by this are not explainable, they are simply attributed to suggestion, and thus the decisive judgment for the scientifically oriented opinion seems to be made.

In reality, sympathy is a tradition from ancient times of mankind, a process that is scattered like fragments of a magic over all the peoples of the earth, strangely enough, has the same conditions everywhere and has also asserted and maintained itself everywhere against all challenges. This is very peculiar, but certainly only because an eminently large problem has remained unresolved here. Here, unknown natural contexts work, which give certain facts that could not be suppressed.

However, sympathy is not a scientific method in the ordinary sense, there is no visible condition between treatment and sick nature. What forces and processes are actually important is not recognizable, because it is a chain of conditions. Therefore, things have so far always been criticized and doubted unilaterally.

However, the connections hidden behind strange peculiarities make it difficult to look deeper into the effects, because they can only be recognized by laborious experiences and always only by comparisons of this kind.

This procedure has, of course, repeatedly attracted special attention in the course of history, but has been doubted here and there because of its mysterious idiosyncrasy - and pursued. On the other hand, Audi was once again striving to explore the amazing effects on open examples. Since this did not succeed, everything remained a closed mystery again and again. That is why the veil of superstition was always imposed, and this seems understandable, because the sympathetic instructions almost thwart the generally known ideas about natural processes. But anyone who has become more familiar with the peculiarities and effects through certain circumstances and has come to know the security of them will know that there are other things in the nature of our existence than our school wisdom can be dreamed of.

The need and despair of many sick people, who leave no means to find help, believe in what brings them success and if it is the laughed sympathy that brings the long-awaited help. Thus, many former doubters and critics from educated circles, even doctors and naturalists, have become silent followers of sympathy.

Superbetion, magnetism, suggestion, and sorcery, which one has attached to sympathy, are thoughtless terms, empty buzzwords for things that one does not understand; they resemble

the criticism that one would give about the invention of photography or radio, which one would also consider to be magic if they had become a common good of technical progress.

If, for example, nine peppercorns have a certain effect that is neither chemically nor otherwise explainable, but through occurring successes can also be denied, then the spell lies only in an unknown natural curiosity. However, every curiosity loses everything strange as soon as one considers what one considers impossible separately or in a visible context. The vexation picture of cause and effect, which arises here, can now not be used by concepts, but Can only be solved by the recognition of properties that must be connected to each other. Hence the name sympathy. Sympathy is affection, the opposite of antipathy. The terms do not arise arbitrarily and not only among people, sic. are present in all nature - a compelling law of nature. We have more sympathy in life than we are aware of. Even the choice of career is made according to affection, because the predisposition is only suitable for certain occupations and for this also the

Greatest interest is present. In contrast, everything that is forced to do, with aversion, is a clumsiness.

This is the law of nature. Where something has to be fulfilled, time and circumstances must arise that complement or compensate and attract each other. In the sympathy, this law is applied as planned for healing purposes.

This law has always been kept the same, while all other methods are constantly fighting each other and have changed their principles like fashion again and again. Therefore, the sympathy with its basic knowledge remains indispensable. It serves to a certain extent as a guide to nature for a need. Despite all the attacks and all the evil criticism, the sympathy will remain. Their principles will, perhaps only after hard fighting, permeate and influence the entire medicine. So all healing methods and even the exact natural science can learn a lot from sympathy.

The historical facts testify that folk medicine, . Secret remedies and miracle doctors could never have existed if the school's wisdom had been able to do the same. This is not to say that pre-schooling would be necessary for healing; under all circumstances, however, an innate ability, which draws from sources of knowledge, which the mere school sense

He can't find it because he doesn't smell them. The innate ability comes to knowledge like the inventor and the truth of the knowledge always becomes a teachable knowledge only later from the experience.

What was previously known about sympathy remedies, although Part of the basis of the art of healing, but only conveys the guidance with which the called person can gradually penetrate deeper into the connections.

This is by no means intended to replace the appointed doctor. But it is intended to stimulate reflection to recognize the hidden law of nature in sympathy. Where sympathy is used correctly, real miracles are done. And there it becomes a necessity for the suffering people.

For this purpose, sympathy is to be renewed here, i.e. an understanding for it is to be awakened. This could not be achieved by a mere collection of practical instructions. It would be wrong to publish only sympathy and copy everything that can be found in old writings and finds about them. This would spread old misunderstandings and tendentious falsifications, which have been maliciously spread by opponents of sympathy at all times. Therefore, some of such collections are not applicable at all. They are therefore worthless except in the hands of the connoisseur.

For this reason, it is above all necessary to explain the procedure and to make the strange provisions understandable, which is why something must be done in such and such a way in order to comply with certain influences or effects. One must first learn to understand the meaning of the instructions, otherwise one will not know why the expected effect does not occur in the event of an unsuccessful success. It is also necessary to make it clear that sympathy, just like any other method, is based on cause and effect and depends on unchangeable principles. If it has been denied so far that SymPathy an epistemological established procedure, this only proves the value of narrow-minded judgments, against which today already partially the evidence succeeds through the performance of modern technology.

Thus, the explanations of this writing give for the first time a methodical presentation that shows the ignorant how the healing possibilities of sympathy are related. This is also how the Doctor interested in getting closer to things and being therapeutic To enrich trading with it. The range of action is unlimited, and everything refers to completely natural processes, with the knowledge of which it may one day be possible to cure all diseases.

Sympathy:
a nature-based property-oriented process

Property laws. Influence signatures. The experiments of Pasteur.

Sympathy activates certain natural processes with amazing effects through simple means. These are all the more inexplicable because the peculiarity of the means and the form of the applications are usually disproportionate to the actual disease. Thus, e.g. B. a wound is treated by the influence of applied healing substances, but the removed bandage is used for this purpose. This is removed locally and then exposed to certain flows.

This type of treatment is foreign. But where there are effects, there must also be influences. It is necessary to find an explanation for this, with the same terms that we have about chemical processes. All things in nature have their very specific peculiarities, e.g. For example, there is an

attraction between magnet and iron or between salt and moisture. Such properties are systematically brought into a suitable relationship with each other and then reactions arise. Everything in the natural event is subject to the natural law of reactions. If such processes originate from properties that have remained unknown to the natural scientist, this is because the effects in question only arise under certain conditions and are only developed through this. The planned effects thus produced thus have certain connections as a prerequisite, from which the effective principle is only derived.

In this philosophy of nature, the human body is not a self-contained part of nature but is linked to the environment by natural laws in such a way that organic and inorganic properties, as well as atmospheric conditions, mutually influence one another.

In this way, the disease is treated sympathetically by elementary influence, i.e. suitable properties are brought to trigger, which cause certain reactions; properties of the human organism and certain properties of external nature are connected, whereby the properties of the disease To be evaporated

This is achieved in various ways, namely through:
1. Transference or transmission of the disease to the external natural world—into garden or arable soil, or onto plants,
2. Committal to the elements of air, water, and fire,
3. Direct sublimation through sympathetic sweating and
purging,
4. External influences utilizing animal and plant signatures
and metals,
5. Incantations and
concrete antidotes (antipathy)

The idea that an illness can be transferred to the external natural world—and transplanted or dissipated in various ways—seems absurd. Yet this is precisely like someone claiming, before the invention of the telephone, that one could speak through a wire and transmit the human voice over vast distances. Naturally, this is possible only under specific conditions. Similarly, "sympathetic" effects depend on conditions that may seem nonsensical in themselves, yet are just as essential as a chemical formula or a recipe. Only when the right conditions align can these specific effects come about.

The prerequisites for this are
1. the influence of time,
2. the right contact,
3. personal attunement.

Application is usually permissible only at appropriate times; experience shows that this factor plays a decisive role, such that an application made at the wrong time is more likely to result in a worsening of the condition.

The guidelines specify the appropriate combination, much as traditional farming lore dictates planting schedules based on the most favorable timing.
A key requirement for success is the right personal mindset. This has often been mistakenly interpreted as blind faith. In reality, the inner attitude required for this sympathetic approach involves something else: a firm confidence in oneself and in nature. Anyone can observe the healing power of this inner strength at a patient's bedside. A seriously ill person's hope for a full recovery acts like an elixir of life, whereas listless apathy, hopelessness, and anxious monitoring of the illness hinder treatment. Thus, this sympathetic approach relies on the conviction that it is possible to transform the course of the illness and effect a cure through the agency of nature. Very interesting and instructive observations regarding the influence of mood have been made at the Pasteur Institute in Paris; these revealed, for instance, that the saliva of a person in a fit of rage is toxic, yet becomes non-toxic again once the agitated individual has calmed down and regained their composure. This demonstrates how a person's mood affects their entire inner nature—so profoundly, in fact, that it can even trigger detectable chemical changes in glandular function. Who is not familiar with the peculiar reactions some people experience during emotional shocks—reactions that clearly illustrate how the influence of mood can paralyze self-control? Can there be any doubt, then, that one's personal mindset is of significance? For this reason, the perpetual doubter and fault-finder meets with no success, because he places certain hindrances in the way of natural processes through his mistrust.

Nothing is achieved by attempting to force matters through violence, and one must therefore most emphatically warn against any such extreme.

Only a sympathetic attunement—accompanied by the patience essential to trust—achieves the desired result; for sympathy responds to the subtlest influences, meaning that any sense of discord can jeopardize success.
The talkative braggart who exploits sympathy for business purposes will also meet with disappointment. The true practitioner is therefore reticent; accustomed to silence, he has learned its value through experience. The same applies to the patient, however. He should earnestly appreciate the help received through sympathy, for experience shows that the lasting nature of the cure depends upon this.

How do the sympathetic effects arise?

Radiance, repercussions. Urine, mummies.

Everything radiates!

Animals' sense of smell, in the language of nature, is the unmistakable expression of the fact that things in the world radiate their qualities. This allows them to orient themselves in their habits and living conditions and protects them from dangers. In sympathy, these emanations form the enigmatic cause of otherwise inexplicable effects.

All things radiate—that is a law of nature. Naturally, humans are no exception. They have their own emanations, and this is used in sympathy for healing.

The vital emanations of the human body and its excretions are known to be individual. Everyone has their own scent. It has a profound meaning when one "can't stand the smell" of a person. Only through the personal scent of each individual is it possible for the dog's sense of smell to follow the trail. But another quality is connected to this, namely, the reciprocal effect. The exhaled odor has the property of acting back upon its origin, that is, upon the body from which it comes. In the sympathetic context, a closed process arises through radiation and reaction, i.e., a cycle—precisely the sympathetic effect.

This fact makes it possible—and is the sole means—to transfer the disease to the external environment using appropriate methods. Only in this way can the disease be transplanted and dissipated, as the counter-effect consumes the disease, thereby causing it to fade away.
The process is essentially a form of deliberate infection.
Not so long ago, it was a mystery how certain diseases could arise out of nowhere without an apparent cause. Today, even the layperson knows full well that diseases can be transmitted by bacteria. No one doubts anymore that bacteria can be carried over great distances—via air, water, bodily excretions, clothing, and other objects—and thus spread a disease. The transplantation involved in the "sympathetic" method works in exactly the same way.
In this case, however, the process is more complex and—due to the nature of the conditions involved—less visible, because it is not bacteria that are being transplanted, but rather *qualities*. The disease does not arise anew; the transfer of qualities merely sets in motion a process of emanation and reciprocal influence.
During an epidemic, not everyone falls ill. Bacteria only take effect where conditions are favorable, and susceptibility is a key factor here. People are, in fact, aware of their own susceptibility—manifested as a fear of contagion—which drives them to seek protection through countermeasures. Is it merely a figment of the imagination, then, when such individuals fall victim to an epidemic? Reason dictates that the answer must be no. It would be equally absurd to dismiss sympathetic healing as mere imagination simply because the underlying connections are not understood. After all, these processes always involve interconnections based on hidden qualities. Consequently, the sympathetic process is strictly bound by specific conditions; it is not limited to isolated ailments but can be applied to treat all diseases according to the same principle. Everything depends on the cycle of radiation and reaction. All sympathetic effects are linked to this. All excretory substances are subject to this law.

Anyone who believes that urine is merely an insignificant waste product might be surprised to learn that there are people capable of diagnosing numerous illnesses from it. Yet this is hardly surprising when one considers that urine is a fluid derived from the blood—one that reflects a person's diet and nutritional habits more clearly than any other excretion. Even the slightest metabolic change affects urine, altering its overall chemical composition. Consequently, due to its intimate connection with the body's internal chemistry, urine is of paramount importance in

sympathetic medicine for treating internal ailments; its reciprocal effect is as diverse as it is far-reaching.
It frequently happens that boys suffer from urinary complaints attributed to catching a cold—specifically, to drinking cold water. However, because high-spirited boys often delight in urinating into an open fire, they develop pain in the urinary tract or bladder inflammation. The supposed "cold" is actually a consequence of the feedback effect from the urine directed into the fire. In such cases, the true cause often goes unsuspected, leading to a protracted course of treatment. Yet these conditions can also heal surprisingly quickly—again, through a similar process—because boys, especially when suffering from urinary discomfort, often prefer to urinate outdoors amidst greenery and various herbs. In doing so, the reciprocal effect transmits the healing influence of those herbs and grasses. A practitioner of sympathetic medicine understands the law governing this effect; thus, for urinary complaints of this nature, they might have the patient urinate onto balsamic herbs to provide immediate relief. The results are astonishing, as this process exerts a beneficial influence on the entire body.
Similar effects occur when someone urinates into the urine of a sick person. The Scottish physician William Maxwell—a renowned proponent of sympathetic medicine (c. 1600) with extensive experience—therefore warned against relieving oneself where the bodily waste of sick people was present, as this could spread various ailments.

Anyone urinating into running water immediately notices that the urine flows more easily and thoroughly than usual; this effect applies wherever urination is difficult.
Feces have a similar effect.
Wolf's milk from the frisdien plant, mixed with a little salt, and derived from the fresh plant—is introduced into fresh dung, it acts as an immediate and painful purgative.
But as soon as you spread the feces and rinse it with fresh water, the mentioned effect stops again.
If spurge—mixed with a little salt and taken from the fresh plant—is introduced into fresh dung, it acts as an immediate and painful purgative. However, as soon as the dung is spread out and rinsed with fresh water, this effect ceases.

It was once believed that disinfection was a beneficial measure; however, the use of harsh disinfectants—such as chlorinated lime—led to observed cases of mucosal inflammation caused by the reaction between the urine and the chlorinated lime. Farmers had such unpleasant experiences with this that they stopped using chlorinated lime to disinfect their stables. It was observed that the strong chlorine irritation caused young cows to develop sensitive udders, resulting in their milk curdling when boiled.
Medieval literature records many instructive examples of such mysterious connections. People of that era possessed hygienic knowledge that was subsequently lost. In the Middle Ages, for instance, it was common practice in England to burn away filth resulting from gross contamination—such as feces or vomit—using red-hot coals. This caused the offenders severe abdominal pain, which was enough to ensure they never repeated such acts of fouling.
In Eastern Europe, it is still well known that fresh milk must not be allowed to boil over—that is, spill into an open hearth fire—because doing so can easily cause udder disease in the cow that

produced the milk. Yet, should an overflow occur nonetheless, the woman immediately scatters a handful of salt over it, as this prevents the dangerous "back-effect."
Such concepts are foreign to modern people, and yet they would be just as important as modern hygiene.
This back-effect is, therefore, the hidden quality through which alone sympathetic treatment can be effective.

To activate the reactive process, suitable bodily excretions are used—ideally those originating directly from the illness itself. These substances, charged with the disease and essential for treatment, are known as *mumiae*. Substances classified as *mumiae* include:
blood, pus, urine, feces, sweat, hair, saliva, and bodily emanations.
The *mumie* is administered according to specific instructions, initiating a sympathetic cycle; the breakdown of the disease begins.
According to Paracelsus—the most renowned scholar and physician of the Middle Ages (16th century), whose historical significance as a teacher of wisdom will never fade—every *mumie* contains radioactive forces (that is, emissive properties) that underpin its influence. Paracelsus also links this to other factors—specifically atmospheric influences associated with lunar phases—concepts that have become alien to modern understanding. Consequently, unexplained side effects can occur during therapy; these can be prevented if one takes the aforementioned influences into account.
At the bedside, every physician observes that severe illnesses often undergo inexplicable exacerbations, against which otherwise proven medicines and treatments have little effect or prove entirely useless. Such states may persist for several days before treatment resumes its normal course. These phenomena are observed primarily during the developmental stage of an illness—less so as symptoms subside—and typically occur in the days leading up to the full moon. Atmospheric influence intensifies the patient's suffering to an unbearable degree, rendering all attempts at relief futile. However, once the moon reaches its peak, an improvement in the patient's condition becomes immediately apparent.

The Moon and the Number of Atmospheric Influences

When aiming to achieve specific effects through sympathetic processes, one must strictly adhere to the lunar phases and times of day, as well as the number of repetitions and specific numerical values. It is a mistake to dismiss these matters as mere fantasy or to believe they are of no—or only minor—importance. In the practice of sympathetic magic, they must be observed with meticulous precision if the desired effects are to be achieved.
The lunar phases, noted in every calendar, have always held significance for practical life—affecting, for instance, plant growth and the well-being of humans and animals. It is a fact that sleep at night is a natural necessity—one that no human can forgo or replace with daytime sleep. The seriously ill often dread the night because their condition worsens under the moon's influence: existing fevers intensify, and painful symptoms become more acute. This

phenomenon is particularly noticeable during the waxing phase of the moon, with a subsequent subsiding of these marked symptoms once the lunar phase changes.
Dr. Kolliskow made interesting observations in an effort to objectively record the moon's influence. He conducted experiments to determine whether lunar influence could trigger physical movement. To this end, he mixed a quantity of small, paper-thin flakes of various metals and exposed the mixture to the moon's influence in a glass of water over an extended period. Hourly observations revealed that the mixture slowly changed, with certain metal flakes migrating upward out of the mass. When the experiment was repeated, the same process occurred time and again—consistently resulting in the same separation and grouping of metals during the waning moon, and a different pattern of movement during the waxing moon.
This has made a long-known fact—the moon's gravitational pull—visibly apparent. This explains the reason why most sympathetic acts may only be performed under a specific lunar influence. Moon and number belong together to the mystery of the Sympathie.

The periodic recurrence of interactions resulting from lunar influences gives rise to the concept of number as a means of division and measurement. Certain natural phenomena, such as the tides, are calculated on this basis. It may sound somewhat peculiar when the practice of sympathetic magic prescribes that "you must cut a radish into 13 slices," yet experience teaches that the number—the quantity of slices—is the decisive factor here. It makes no difference whether the radish is large or small; the only thing that matters is its division into thirteen slices. The reason for this is that anything defined and dosed according to its specific qualities can only be determined by number. Here, the number represents a concept of magnitude in relation to the effect; what matters is not the weight of the material, but the magnitude of the effect.
Take a bath, for example. The bath's effect does not depend on the weight of the water, but on the conceptual magnitude of the influence it exerts. The effects of homeopathy work in the same way. The number—or count—of the effects intensifies or prolongs the necessary influence; it doses the power and the movement.
In this sense, a single application usually yields no result, or only a fleeting effect, and rarely anything lasting. Therefore, an application must generally be performed three times—or repeated five, seven, or nine times or more, depending on the instructions—always in odd numbers. The numbers seven and nine are credited with producing the most potent effects. The number of repetitions depends on the nature of the illness, just as with any other prescribed course of treatment. It is truly astonishing how these qualitative conditions manifest in sympathetic magic through such simple instructions. It is utterly impossible for the purposeful application of these methods to have been dictated by ordinary, rational knowledge.
The more one studies these matters, the greater the surprise at the precision with which these influences—so easily underestimated—are determined. Yet it is fortunate that certain secrets of nature, which... ...can hardly be explained in theory has today found its solution in the practical advancement of technology. Thus, the nature of sympathy, the frequency of etheric vibrations, and the realm of action at a distance—phenomena previously neither demonstrable nor comprehensible to many—have become factors in technical achievements. Illustrative explanations regarding this follow in the next section.

Psychic effects

Spoken words should have a healing effect?

The greatest doubts are raised by the sympathetic incantation used to treat illness. The possibility of influencing bodily processes with a few simple words that sound like childlike commands is difficult to grasp, and one is inclined to deny it with an emphatic gesture. One would have to elaborate at length to offer an instructive response, because things border on the uncontrollable, all the more so since the ability to effectively perform healing incantations is not given to everyone, not even to all practitioners. (The same applies to hypnosis.) For anyone who merely tries it, the whole thing remains a joke, and they doubt the possibility of any remote effect. However, there are exceptions: these are incantations performed under the influence of the moon and are part of the treatment because they establish psychic contact and thus support the influence.

[The last sentence appears to be incomplete and unrelated to the preceding text. It has been omitted from the translation.] If one wants to decipher the secret, one must not start with the usual concept of a force, but rather with a property. It is always a process that, like any influence, triggers an effect, regardless of whether it is a chemical reaction, a speech formula, or action at a distance. The decisive cause or causal influence always acts only through the existing properties and finds its greatest significance in language. Clearly, language is not only a means of communication between people, but also a sensory expression. Therefore, we also speak to ourselves, to what intensely occupies us internally, and we engage with other people, or indeed with the matter itself. We know from our interactions with people what effect this has on their state of mind. The psychological influence that a spoken formula can exert on the organic nature of a person becomes strikingly evident in therapeutic hypnosis; this is why many specialists employ it. Under hypnosis, natural organic functions are suspended and yield to the command of spoken words. In the case of action at a distance, speech does not serve as a means of direct physical contact; however, it generates ether waves which—impregnated with the power of the will—bridge any distance and exert their influence.

Effects and influence of spoken words

According to physical findings, the human voice produces audible sound frequencies of up to 30,000 vibrations per second. The limits of audibility over distance vary; they are shortest underwater and greatest in the air at night.

It has been found, for instance, that a diver underwater can still hear what is being said on the shore. This fact has been established through sound measurements, which also provided an explanation as to why the voice carries much further in the air. The difference in audibility arises from the fact that water has poor conductivity; it weakens and impedes sound transmission, thereby dulling the audibility of the voice. Air, too, presents similar hindrances; rain and fog, for example, impede sound transmission through the air. During the day, the air is also affected by the sun, and sound transmission is weakened by numerous light reflections. In contrast, the

atmosphere is purest on a dry night; consequently, the voice—or sound—is audible more clearly over greater distances than during the day, particularly in moonlight. The effect of the moon further enhances sound propagation.
As has already been demonstrated by other facts, the atmosphere's magnetic properties are strongest under the influence of the moon; hence, the lunar period is the most favorable time for "sympathy" [sympathetic resonance or influence]. These effects, often viewed with skepticism, are thus placed beyond critical doubt.

Added to these effects are the qualities—already explained elsewhere—that are inherent to the concept of an effect, such as emotional tensions; thus, what is actually spoken matters a great deal. The simplest sentence, spoken with the warm, heartfelt resonance of personal attunement, is more powerful than the convoluted, cold language of the intellect. For where feeling plays a part, the will is also guided. In the case of sympathy, it is essential that all the elements required to work together are also in harmony. Consequently, the influence extends far beyond sensory imagery and even beyond physical concepts.

What are sound waves and what do they mean?

They illustrate a supersensible effect: a movement generated by etheric vibrations—a process in the atmosphere that arises from more than just sound waves. Similar movements occur with any influence that triggers an effect. Every emanation works in this way. Thus, the influence of radium is an etheric movement caused by emanation; characteristic vibrations are radiated outward.
Long before the discovery of radium and the advent of radiation measurement, small bags of radium-bearing healing earth were sold in the Joachimsthal region of Bohemia as a miracle cure for gout—something science dismissed as a "swindle" at the time. Even today, the similar effects attributed to certain metals and gemstones remain just as controversial. Yet no one laughs
at the effects of radium anymore. Indeed, it is always wise to reflect on matters before criticizing them.
The focus here is primarily on the concepts of effects—or rather, action-at-a-distance—mediated by atmospheric vibrations and the emanation of properties. New research aids us in this regard, not only confirming what has been said but demonstrating it as a law of nature. It had become technically necessary to further investigate the problem of distant influences and effects caused by etheric movements, and in doing so, researchers discovered ultra-rays—ether waves that extend far beyond anything previously imaginable.

When generated electrically, they can be ramped up to 500 million oscillations per second. This was of revolutionary significance for technology. It vastly expanded not only scientific understanding but also industrial capabilities. For it had been observed that ether waves of this type could bring about chemical changes capable of working wonders. This made it possible to separate substances that had previously been inseparable, and conversely, to mix substances—such as oil and water—that had previously been unmixable. Furthermore, this led to an

understanding of the natural oscillations of crystals; it was akin to learning magic. Yet these wonders were discovered in other fields as well, steering research into entirely new directions. The crucial point here is that effects are produced not merely by direct physical influence, but also by a wide variety of emanations and wave motions. Today, these phenomena are still viewed too narrowly as electrical and magnetic processes—simply because they can be generated by such means. Yet that does not truly explain them. In reality, they are fundamental properties of nature interacting with one another.

Thus, through the work of numerous scholars, research into luminescence has revealed similar forces within the plant world—forces that, as "ultra-rays," resemble the effects produced by powerful electric arc lamps.

Why does the medical community overlook these matters?

Research conducted abroad—which had previously remained inaccessible to German science under its autocratic system—has succeeded in demonstrating the presence of similar rays within the human body using highly sensitive apparatus. This has already made it possible to evaluate the findings from both physiological and forensic perspectives. In this way, the narrow confines of the materialist worldview are being breached, and the medical field will soon be compelled to rethink its approach. For all these matters... ...exhibit effects and influences from afar of which one previously had no inkling. Today, having become technical aids, they constitute the convincing basis for the mysterious etheric vibrations—that is, the etheric effects of sympathy.

This signifies more than a mere theoretical justification or practical demonstration; for it completely clarifies the most difficult questions surrounding the secrets of sympathy.

The hitherto questioned effects of symbols and gemstones also fall under this influence of natural vibrations; through the human body's emanations and the resulting feedback, they trigger shifts in state by providing a specific impulse. Experience has shown that whenever sympathy prescribes and employs symbols, the specific effect is indeed present, whereas without symbols, that effect remains doubtful.

Nature speaks everywhere through symbols and geometric figures. In doing so, it seeks to express emblems that reveal a specific formative principle; it is reasonable to assume that, due to their similar development through natural vibrations, structural laws of this kind—being related—also exert related effects on human nature. This brings us to the concept of "signatures."

Signatures

Related natural forces Have constructive effects.

Botany describes the appearance of plants and groups them according to their internal and external characteristics. Sympathy seeks a meaningful interpretation in these morphological features. This is signature.

Paracelsus, Strindberg, de Rodias, Goethe, and the famous Tübingen physician and researcher Dr. Schlegel are the best-known literary representatives of signature theory.

When one studies the immense diversity in the world of appearances, one repeatedly encounters certain favored, i.e., frequently recurring, structural forms, which also appear in the more highly organized world - in human beings' organs. It becomes clear that nature chooses certain structural forms in order to achieve the highest possible performance with the least amount of material. Precisely for this reason, however, the design principle active in planned development, which is so strikingly expressed in its finer details in both higher and lower forms, must also contain related forces, so that independently grown
structures of external nature that resemble human organs have a certain intimate reactive relationship with them.

The affinity of animal organs to corresponding organs in the human body confirms these related relationships, for the practical proof of this is provided by organotherapy in medicine, which is based on these relationships.

This is actually a homeopathic law, since here like is treated with like. In reality, however, it depends on the method of application whether the remedy has a homeopathic or an allopathic effect. Both principles serve the same purpose, but there is no rule as to which treatment method should be chosen.

If we ask ourselves how medicinal plants originally acquired their significance, it is the signature, that is, the inherent power in the plant's form, which reveals kinship relationships through certain anatomical similarities—namely, a healing influence on the organ in question. This is how the use of plants as medicinal herbs came about.

The versatile use of chamomile, for example, is explained by the signature as follows: The plant's yellow flower head has a cone-shaped cavity that resembles the uterus, and thus chamomile has found its place in folk medicine for abdominal ailments and for the care of cavity wounds. Furthermore, the hollow flower head is also compared to the human head, leading to the conclusion that the plant has an effective influence on the external parts of the human head.

Homeopathic drug trials have indeed confirmed this effect. Also noteworthy are the thread-like lobes of the chamomile leaves, which branch out like veins, and Indeed, testing the plant has confirmed its influence on the nervous system. Finally, it should be noted that chamomile stems are hollow and form a larynx-like shape where they join the receptacle; this is why chamomile tea is a time-honored remedy for hoarseness and sore throats.
Given this multifaceted significance, one must distinguish between the different parts of the plant when preparing the tea—treating the flowers, leaves, and stems separately rather than simply using "chamomile tea" as a generic term. For this reason, it is best to gather the plant material yourself.
Shepherd's purse is one of the most indispensable medicinal plants. It is an ingredient in many pharmaceutical preparations and acts reliably and rapidly on circulatory disorders. This effect is associated with the heart-like shape of its developing ovaries, which is likened to the human cardiovascular system. However, the specific therapeutic effect of shepherd's purse is reliably

achieved only through high dilution or by employing the principle of "sympathy" (correspondence).
When preparing it as a tea, the herb must not be boiled; instead, boiling water should simply be poured over it.
The "signature" of pumpkin seeds lies in their shape. The seeds resemble the segments of a tapeworm, and indeed, they are a key ingredient in many remedies for tapeworms.
These are just a few examples illustrating the concept. Since the specific signature involved is not always discernible—nor is it strictly necessary to identify it for treatment purposes—we simply adhere to the established guidelines of sympathetic medicine.
With the use of signatures, the principle of sympathy extends into the practical realm of administering remedies—a practice extensively employed by Paracelsus and his disciples, who sometimes took their complex formulations to the grave to protect them from imitation.
Instructions for Use
The general principles of the sympathetic method have been outlined above. While there are, however, still numerous conditions attached to this that present practical difficulties or obstacles. One such factor is the curious diversity of remedies used for the same purpose—or, conversely, the versatility of certain remedies in treating various ailments. This cannot be altered; here, experience provides the answer.
The variety of remedies available for the same purpose allows for individualized treatment. On the other hand, the versatility of certain remedies proves useful in treating specific diseases for which no direct "mummy" exists or where a general systemic effect is required.

A crucial question arises: Why use a new pot?
Some people assume that any old pot or shard is good enough for boiling urine and will serve the purpose just as well. However, this jeopardizes the success of the cure. The boiling process impregnates the pot to such an extent that certain influences remain attached to it. For instance, a pot once used to cook fish will long retain a flavor that no amount of cleaning can remove—a flavor that would spoil the taste of delicate foods cooked in it later. Since the principle of sympathy reacts to the subtlest of influences, a metal pot should not be used either. One might also ask: would anyone ever use a pot again for cooking food if urine had once been boiled in it?
Therefore, to ensure the healing effect succeeds, a new pot must always be used. An exception to this rule may be made if a glass vessel is used—provided it is boiled out thoroughly after every use and employed solely for sympathetic purposes involving blood relatives.
Under certain circumstances, the "transplanting" process may be carried out in a large flowerpot filled with fresh garden soil; however, the "burying" process must never be done in this way.
The "mummy" may only be buried in a garden or in open ground—such as a field or a wooded area.

The mummy must be buried only in a garden or in open ground—such as a field or woodland—because whatever is buried must decompose and therefore remain in contact with the soil's

exhalations. Moisture accelerates this process; thus, damp locations are preferable, or the chosen spots should be kept moist by frequent watering.
Running water. Items required by the instructions to be cast into running water cannot simply be thrown into a stagnant pond or canal. One must locate a stream or, at the very least, a water channel. There is no risk of public contamination with this method; running water purifies itself and disperses everything most rapidly.
In cases involving rapid effects and watery discharges—such as diarrhea or dysentery—running water from a tap or a flush toilet may be used as a substitute, provided the system is flushed vigorously five to seven times after use. Non-flushing toilets are, of course, unsuitable; in such cases, the patient must use a chamber pot, which is emptied and rinsed after 15 to 30 minutes.
Through sowing or planting, the disease is transferred to plants that are then saturated with the mummy. The plant is set in garden or field soil and, during dry spells, watered daily with the patient's wash water. This water, laden with the disease, continuously replenishes the mummy and accelerates healing. As the plant thrives, the disease diminishes. Once the plant is fully developed, it is transplanted to ordinary soil—where it might otherwise grow wild—and left to its fate. However, once recovery has occurred, the plant is uprooted and burned. If the plant cannot be transplanted, then it is uprooted and dried—either in smoke or in the open air somewhere inaccessible—and finally buried in manure.
Wilted and limp plants are worthless. Nor can just any plant be used; one must choose only those that have a healing effect on the specific diseased organ, otherwise the proper contact required for the reciprocal action is lacking. However, should the plant die before the healing, a fresh plant of the same species may be used to continue the treatment; this new plant should be planted in the same soil and watered with the water used to wash the patient.

Once this stage is reached, a fresh plant of the same species may be introduced to continue the treatment; it should be replanted in the same soil and watered using the patient's wash-water.
Inserting or grafting the material produces a more potent effect. A hole is bored into a tree—though not too deeply, and certainly not reaching the center of the trunk—so as not to damage the tree's vital core; doing so would render the treatment ineffective. The hole is plugged with the "mummy" substance and sealed over with earth or clay. A simpler method is to slide the "mummy" between the loosened bark and the trunk, then securely bind the slit bark back in place. Once healing has occurred, the grafted "mummy" must be removed; otherwise, the organ that was previously afflicted would be weakened and put at risk. To achieve a lasting cure, slow-growing trees should be used to avoid an excessive reaction.

No special note. Where no specific instructions are provided for a given remedy, it may be used at one's discretion. However, the necessity of repeating the procedure must be emphasized; the therapeutic influence requires renewal in this way.

Any ailment for which no specific instructions are provided can be treated via the volatilization of the patient's urine. Remedies of such versatile utility include pork or the "sympathetic egg."
A piece of pork is boiled in the patient's evening urine until the liquid has boiled away; fresh urine from the patient is then added, and the process is repeated a third time. Finally, the meat is given to a worthless carnivorous animal or left in the forest for a scavenging fox to find.

The "sympathetic egg" is of great importance. It is mentioned everywhere, used in the same way everywhere, and recommended for many ailments—particularly as a remedy for jaundice. The instructions are as follows: The patient is to take a fresh egg—which must have been laid on a Thursday (or Saturday)—and boil it in morning urine in a pot with a capacity of approximately one liter.

Boil until the urine has completely evaporated; then, using a small wooden stick, detach the residue from the vessel and place the egg in an anthill. Once the ants have consumed it, the illness will vanish. This cure is most effective during a waning moon and when using an egg laid on a Thursday, though it may be performed at any time. However, if the ants do not consume the egg, the patient is of a melancholic temperament, and the procedure will fail. In that case, one must resort to an antipathetic remedy—preferably herbal tea.

Dissipation via plaster. Sympathetic plasters are used for internal and external swellings. Ordinary adhesive tape (such as Leukoplast) or flypaper—or even paste in an emergency—is applied. A few minutes suffice for the plaster to absorb the morbid emanations. The plaster is then removed and thrown into running water. A second plaster is applied three days later and buried in garden soil, which is kept moist; a third is affixed to a tree to allow for evaporation.

Sympathetic hygiene. When practicing sympathetic medicine, one must never forget that success depends on a cycle of effective processes; the necessary connection must not be disturbed or interrupted. This

• cycle of influences resembles electromagnetic processes of an extremely delicate nature, which must be shielded to prevent any interference. Consequently, a specific regimen of hygiene must be observed, which can be summarized in the following moral precept:

1. Remain silent about a cure once begun, so that sensationalist gossip does not impair the influence at work. 2. Be considerate of others and do not coerce them into sending endless messages just to satisfy your curiosity.

3. Do not disturb anyone who is walking a solitary path or visiting a remote area—someone who wishes to be alone; you could destroy the last hope of a person who is gravely ill.

4. Refrain from picking up discarded objects of no value, so as to protect yourself against the transmission of disease.

5. Never throw wound dressings soiled by a wound into a fire; due to the principle of sympathetic reaction, doing so can irritate and aggravate the wound, thereby delaying healing. Do not leave such items lying about while traveling, as they might be burned and cause you harm. The same applies to sanitary pads. It is best to dispose of such items by throwing them into running water or a manure pit, or by burying them.

A healing method should not be judged by whether it offers an infallible cure for every ailment, but rather by its suitability for general treatment. The "sympathy" method is one of limitless possibilities; its application causes no harm, even if the treatment itself happens to be incorrect. It is invariably the simplest procedure; any other form of treatment demands more time and nursing care. Modern times, however, are fixated on a highly illusory sense of convenience; people believe in artificial, rapid cures and—only after bitter disappointments—seek salvation in the all-powerful force of nature, where every remedy is a specialized one. Knowledge of

remedies from this source has, admittedly, been lost or kept hidden through centuries of cultural conflict. Yet, from time to time, such a remedy is rediscovered.

In the *Ärztliche Zentralzeitung* (No. 26, 1912), regimental physician Dr. Rabener-Czernowitz reports on a peculiar "miracle cure" involving such a remedy. During his time in Romania, a bricklayer visited his clinic, and Dr. Rabener diagnosed him with *ileus miserere* (complete intestinal obstruction accompanied by fecal vomiting). As the condition is usually fatal, Dr. Rabener ordered immediate surgery at the hospital, hoping—in the best-case scenario—to save the patient. Several days later, Dr. Rabener encountered the man by chance. He was utterly astounded, for the man—whom he had presumed dead—was healthy and on his way to work. He spoke to him and learned that the patient had not undergone surgery; instead, acting on the advice of an old woman, he had been saved by a remedy made from wood-boring beetle larvae.

Among the rural population of Romania, wood-borer dust enjoys a reputation bordering on the supernatural—not only as a drastic purgative but, above all, as a universal remedy for all manner of gastrointestinal ailments.
Naturally, Dr. R.’s report on this remedy aroused immense scientific interest, and German researchers devoted considerable attention to it for some time. The wood-borer dust was subjected to various chemical analyses; however, as no specific "miracle substance" accounting for its curative properties could be identified, scientific interest eventually waned. This was ultimately for the best, as it preserved a genuine natural remedy for the benefit of countless sick people—a remedy that might otherwise have been transformed in a chemical laboratory into an artificial product of modern technology. It is important to recognize that the effect here stems from a biological property rather than a chemical substance. Wood-borer dust is the product of the wood-boring beetle’s activity over a period of years, a fact that may well imbue it with a special "signature" significance.
A heaping tablespoon of wood-borer dust is boiled in 300 g of water and drunk all at once while piping hot. There is no need to weigh the 300 g of water precisely; one can simply use a measuring glass or a large medicine glass with the number "300" molded into the base, indicating the weight of the contents.

Sympathetic Powders: Magical agents capable of action at a distance, with astonishing, immediate effects.
The effects of these sympathetic powders—which border on the miraculous—cannot be matched or replaced by any scientific remedy. They provide irrefutable proof of the phenomenon of reciprocal action and, consequently, of action at a distance.
The powders are prepared according to specific formulas and are suitable for use by practitioners in appropriate cases. Their production is, in some instances, as complex as their preservation. For this reason, details regarding the specific compositions of these agents are omitted here to prevent the creation of worthless imitations.

For this process, it is not the chemical conditions that matter, but rather properties of a special nature.

The following recipes serve as examples to demonstrate that "sympathetic" medicine harbors no chemical secrets; indeed, chemistry is incapable—as seen with *Holzmadenmehl*—of analyzing the composition and conditions in such a way that the active principle could be discovered.

Therefore, anyone wishing to prepare a supply for personal use must follow the instructions precisely. The finished powders must not be touched by human hands and must be stored in sealed glass containers until use.

Sympathetic powders for treating severe internal diseases

Sympathetic sweating

Obtain or construct two small wooden boxes, similar in size to shallow, wide cigar boxes. Leave them open and dry for three days, then line them with fresh, clean white paper.

Place a 2 cm deep layer of the finest powdered copper vitriol (blue vitriol) into one box, and an equal layer of gum tragacanth—a fine powder made from hardened plant mucilage—into the other.

From late July until August 23rd—while the sun is in the sign of Leo—expose the boxes to the sun during the day, either uncovered or covered with a sheet of glass. Stir each powder repeatedly with its own dedicated wooden spatula so that all parts are evenly irradiated and bleached by the sun. On cloudy days when the sun is not shining, before an approaching thunderstorm, and overnight, keep both boxes closed and stored in a dry room, protected from all moisture. Any powder that has become damp is worthless. Continue treating the powders until they have turned white; then, eight days before the sun leaves the zodiac sign of Leo, remove them from both boxes mixed together, transferred to a glass jar with a glass stopper, and stored in the dark.

The powder serves to induce sympathetic sweating. To do this, 40 g of the powder is placed in a half-liter vessel, and the patient's morning urine—collected before 7 a.m.—is poured over it. If the sweating treatment is not to be performed immediately, the vessel should be tightly covered and stored in a place where it will remain undisturbed.

Morning hours are best chosen for the sweating session. The patient is comfortably bedded and covered; then, the vessel containing the powder and morning urine is heated in a sand bath over a low flame. The mixture inside the bottle is stirred thoroughly, subsequently triggering a profuse outbreak of sweat that leaves the patient feeling refreshed and relieved.

The sweating process should last about half an hour but may be continued until the patient has sweated sufficiently. Afterward, the vessel is removed from the sand bath and placed in a dry—though not cold—location to cool gradually. This procedure is to be repeated three times during the waning moon. Naturally, the same vessel is used throughout the entire course of treatment. Finally, the vessel is cast into running water. This treatment is particularly recommended for severe chronic illnesses.

Sympathetic Purgative Powder
1000 g crushed Roman copper vitriol, 50 g purified saltpeter, 333 g light-colored white pebbles, 250 g old, long-stored roof tiles, 166 g old window glass; crush everything together into a fine powder, mix, and pour into a new earthenware pot with a lid. Pour in fresh water until the contents stand about two fingers' breadth below the rim, then place the lid on top and seal it tightly. Now place the pot on the fire and boil until the water has boiled away; this takes about two hours. The pot will then crack open, and the contents will have turned into a rock-hard mass. Crush this mass into a powder, seal it in a glass vessel, and store it in a dry place.

According to Gebraudi, 65 g of powder is removed using a wooden spatula and mixed with an equal amount of the patient's feces. Once thoroughly mixed, the blend is packed into a hollow bovine long bone, and the two open ends are sealed with a bladder or a linen cloth. The bone is placed in a clean earthenware bowl containing enough warm water to completely submerge it, and the bowl is set inside a hot oven. The effect begins as the mixture warms up, intensifying as the heat increases. The patient experiences an increasingly urgent need to empty their bowels. Once the desired result is achieved, the bone and its contents are thrown into running water. This treatment can be somewhat simplified by using a bovine skull instead of a long bone; it is heated in a sand bath and, after the treatment has taken effect, can be cleaned and reused for the same purpose. Only the contents of the bowl need to be disposed of in running water.

The simple sympathetic powder

Mix 500 g of table salt with 125 g of verdigris and one liter of water. Boil everything together in a new pot until the mixture has hardened, then crush it and store the finished powder.

Sweating and purging are two important healing factors to consider. In people who rarely sweat or have insufficient bowel movements, their metabolism is also impaired. Such people have sluggish excretion, and their bodies are burdened with toxins. This condition often forms the basis of serious organic dysfunctions that can persist for years. In such cases, sympathetic sweating and purging alone are capable of internally
renovating the body, so to speak, and thereby healing it.

The effects are clear and understandable when one knows that the excretions react back upon the body and that, through the appropriate sympathetic powder, a reaction is induced that exerts a regenerating influence on the inner nature.

A suitable sympathetic powder is used to produce a reaction that has a regenerative effect on the body's internal processes.

Sympathetic Wound Powder

Take well-weathered, but dry-stored, vitriol of the best quality, grind it between large, smooth pebbles to a fine powder, and store it in an airtight container in a dry, dark place. Powder that has become damp loses its effectiveness. Hungarian vitriol is best suited, as is blue Galizian vitriol, but never the so-called double vitriol (Salzburg double eagle), as this contains iron and is of inferior quality.

If you want to rid a painful and dangerous wound of inflammation and pus and bring it to rapid healing, then the removed part of the dressing, soiled with fresh blood and pus, is heavily sprinkled with the powder and then placed in an open container, a glass bowl, in a dry, moderately warm, well-ventilated, but not sealed, room. If the discharge on the dressing has already dried, first dissolve a handful of wound powder in a container of water and then place the dressing in it. Set the container open as described previously.

After just a few minutes, the wounded person will experience significant relief. The pain will subside, and the existing inflammation will quickly recede, along with the pus formation.

The wound can be treated in this way for three to five days. The dressing should be changed morning and evening. This can be done with or without the patient's knowledge; even conventional medical treatment has no effect. However, it is better to follow the wound treatment instructions given under "Remedies." With this method, even the most dangerous wounds heal surprisingly quickly without any worsening of symptoms.

The dressing sprinkled with the powder or soaked in water can remain for nine hours and is then thrown into the dung heap or running water, or buried.

The wound powder develops a [combination/action/etc.]

In conjunction with the *mumia*, the wound powder forms a chemical compound that—driven by the *mumia's* reactive influence—establishes an electrical circuit, thereby neutralizing the pathological tension present in the wound. The active agents involved—sulfur and oxygen, two highly potent chemical elements—avidly combine with the blood in the dressing; through the *mumia's* reactive effect, they are capable of flowing toward the wound with ethereal fineness. There, this process triggers a healing reaction within the tissue cells. While the pathological process itself is strongly positive—manifesting as inflammation and suppuration—the aforementioned flow is attenuated and negative, thus dissipating the pathological tension. A. de Rochas, Director of the Technical University in Paris, conducted numerous experiments regarding these effects—experiments that were subsequently replicated and confirmed by other researchers.
In practical application, this sympathetic wound powder represents a marvel of rapid healing.

Sympathetic healing remedies: practical healing

The Home Medicine Chest

Preventive care is part of self-help. Therefore, one should always ensure a supply of the most important remedies is kept at home. This is particularly valuable today, as it is easier for the individual to gather what is needed than for a specialty shop to procure it.

This applies above all to medicinal herbs, which require specific handling—namely gathering, sorting, and storing—to preserve their beneficial properties.

Each item must be stored separately in labeled paper bags. Whenever possible, each package should also be wrapped in cellophane so that the herbal aroma does not dissipate or affect other types of tea.

A home medicine chest should be set up in a dry, dark, and cool place—never in a damp cellar or a sunny corner. Herbs must not be completely parched; they should be dried only in the shade, left uncut, and not compressed. Specific plant parts—flowers, leaves, stems, and roots—must always be kept separate and never mixed, as their effects differ significantly. Accordingly, each herb must be treated according to its specific requirements.

Furthermore, the plants must be gathered from the wild, as only then do they possess their reliable potency. Mass-produced cultivated herbs should therefore be avoided. For instance, forest fern can never be replaced by garden fern.

Spices and rare herbal teas should always be purchased from a pharmacy, which offers the only guarantee of authenticity. Recently, a pharmaceutical journal reported on an incredible case of cinnamon adulteration involving a cheaper product sold on the market; it turned out to be made from cigar-box wood. Naturally, no therapeutic effects can be expected from such a product.

Wasting away. People often speak of wasting away as a sign of poor health or as a consequence of grief and worry. The cause frequently lies in a glandular dysfunction; therefore, it is particularly important to stimulate thyroid activity. Effective remedies exist that have a beneficial effect on the body and bring about relatively rapid improvement.

1. Two eggs laid on a Thursday are hard-boiled for 15 minutes in the sufferer's morning urine. For this, however, one must use a new, glazed pot that has never been used before. Then, the eggshells are tapped loose with a piece of wood; one egg is thrown into flowing water at sunrise, and the other is buried in a remote spot at sunset. — The procedure is highly unusual, yet the restorative properties of the egg—transferred to the body through the interaction with the urine—likely stimulate the associated glandular regeneration.
2. Red couch grass, which grows as a weed throughout Europe, is bound fresh around the neck overnight. The dried herb can be consumed as a tea.
3. A fresh, uncooked calf bone is placed in a coal fire until white-hot, then removed and crushed into a powder. The patient takes a knife-tip’s worth of this powder in a spoonful of soup every day at noon.

Nightmare (suffocating sensation). The nightmare manifests as an oppressive sensation, as if a massive weight were pressing down on the chest. The afflicted person is helpless and wakes up with a scream. Nightmares mostly affect plethoric (full-blooded) individuals; thus, a disturbance in blood circulation must be assumed. This condition cannot be treated as a disease but can only be remedied by influencing the body in appropriate ways. A widely proven remedy is a white goatskin upon which the person afflicted by the nightmare sleeps. Due to their organic nature, animal substances possess sympathetic properties capable of generating polar influences, and this is the case here.

For angina, see throat inflammation.

Loss of appetite. Rhubarb is a well-known stimulant. The yellow powder is available at the pharmacy. Take a pinch of it daily in a spoonful of soup.

It is also good to eat half a cup of raw sauerkraut on an empty stomach in the morning.

Arteriosclerosis (calcification of the arteries). The condition consists of a calcification process. The vessels are dilated, curved, and brittle due to calcium deposits and uric acid salts. Symptoms include heart problems, dizziness, and cognitive impairment. The course of the disease varies, but is always associated with a general destruction of the nervous system. The root cause is sought in an overstimulated lifestyle. In reality, it is an early (premature and therefore diseased) aging process caused by an exaggerated sensory and nervous system activity. Treatment: Starting during the waning moon, drink buttermilk regularly, morning, noon, and evening before meals. On the third day, slowly pour your morning urine (on an empty stomach, i.e., before breakfast!) onto 100 grams of quicklime. Once the mixture has cooled, pour it into running water. Repeat this twice more, with two days in between each time, and then every month for nine months.

The application is similar to the homeopathic principle, whereby the lime exerts its healing influence through the reaction of the urine. Given the widespread prevalence of this dreaded disease, the glorification of sympathy would be sufficiently justified if it had bestowed upon humanity only this single remedy. ■
Asthma. Organ coral has proven very effective against asthma without organic causes. Sew it into a small bag of blue silk and wear it around your neck.

Corals are the skeletons of marine animals; they are called coral polyps. It is remarkable that the most diverse coral forms are constantly being regenerated, and the organ pipe coral multiplies millions of times; It must, therefore, possess a function or significance suited to its purpose. In its structure, it resembles the respiratory organs; it is thus an agent of "signature." According to the doctrine of Paracelsus, a signature is a form manifesting an affinity; through shared structural principles, a related influence is transmitted to living organic entities. In this sense, the striking resemblance between the organ-pipe coral and the structure of the respiratory organs is certainly of great interest.

Another proven signature remedy is fresh lung tissue. Cut it up, remove the trachea, wash it in warm wine, and then let it dry out completely in a pot in the oven; afterwards, pulverize it and store it in a wide-mouthed, airtight bottle. When needed, take a knife-tip's worth of the powder morning, noon, and evening.

Bedsores. This refers to skin soreness caused by prolonged confinement to bed. A long-haired roe-deer hide, prepared by a tanner, is placed under the bedsheet for the patient, with the fur side facing up; the tail end of the hide must be positioned at the head of the bed. The sheet must be spread smoothly over it. The sheet is coated with deer tallow or lard at the spot where the patient's lower back rests. The patient lies directly on this with their bare back. — If necessary, it suffices for the patient simply to lie on the roe-deer hide. Protection against bedsores is provided by the hide's ability to conform to the body's movements without bunching up or wrinkling. Applying the fat enhances this protection, as the hairs of the hide stand upright during body movements, creating the impression that the patient is being supported by the tips of the hairs. A similar, more modern remedy is a pad made of oat or millet husks.

If the patient has already developed bedsores, a plaster made from the following ingredients should be applied:

Melt one ounce (40 grams) of spermaceti over the fire, add an equal amount of elderberry oil, and—while stirring constantly—keep the mixture over a low flame until it begins to boil. Then remove it from the heat, add three tablespoons of olive oil, and stir until cool. Spread the mixture onto a piece of old, soft linen and apply it to the patient, who will feel immediate relief.

Eye ailments.

Inflamed eyes, reddened eyelids, watering eyes, and sticky eyelid margins. Apply compresses soaked in blacksmith's water or "Easter water." Easter water must be collected in bottles from running water before sunrise on Easter morning. The bottles should be stored in a cool cellar. To use it, wash the eyes while facing east. Repeat this process 7, 9, or 15 times.

Blacksmith's water holds great significance in sympathetic medicine. Its healing power is attributed to the interaction of the various metals—such as iron and copper—quenched in it, which combine to produce these therapeutic properties.

Another remedy consists of poplar leaves steeped in wine; use this to wash the eyes morning and evening.

For cloudy eyes, wash them frequently throughout the day with water in which blue cornflowers have been soaked.

A sympathetic remedy of Indo-Arabian origin—which has a truly astonishing effect on all pathological eye conditions—cannot yet be disclosed to the public. However, the remedy will be made available to the medical service through pharmacies as soon as possible.

Foreign bodies in the eye (dust, soot, hairs, etc.)
are best removed by covering the eye with a handkerchief and making light stroking motions toward the inner corner of the eye (near the nose).

Stye. This refers to the inflammation of a sebaceous gland in the eyelid. It appears as a small, red, blister-like spot accompanied by painful swelling.

Apply compresses made of bread roll and milk. Experience has shown that no substitute is effective. (A "Semmel" is a milk-based bread roll baked from the finest wheat flour.)

A cotton ball moistened with methylated spirits serves as a reliable, fast-acting remedy when applied overnight or as a continuous compress.
Scrofulous eye inflammation in children. The child is often unable to keep their eyes open for days at a time. There is extreme sensitivity to light, accompanied by both runny and congested nasal discharge. A compress made from the egg whites of three lightly boiled eggs is placed over the affected eyes and secured tightly with a cloth.
Place calendula (marigold) flowers in rainwater and leave them exposed to the sun for 24 hours; use the resulting water for frequent compresses.
In all cases, washing the eyes with fresh spring water—while the patient faces east—has proven effective.
Cataracts. The eye becomes diseased due to clouding of the lens; this is a common condition associated with aging. Vision is impaired and disturbed, creating the sensation of a foreign object in the eye. Dark spots often appear to drift past, followed gradually by a misty blurring of vision.
A time-honored remedy: Place a piece of fresh veal or beef over the eyes and cover it with a bandage. Repeat this frequently, removing the meat as soon as it warms up, and then bury it in the ground during the waning moon.
The meat must be as fresh as possible. It absorbs the diseased energy and dissipates it as it decomposes in the soil.
About 25 years ago, it was discovered that cataracts arise from excessive uric acid and can be cured through an appropriate diet. This provides a rationale for the sympathetic effect based on homeopathic principles.
Glaucoma (green and black). Bind wall-pepper (*Sedum acre*) over the closed eye overnight. If this plant is unavailable, St. John's wort may be used in the same manner. 45
A petal from a white garden rose is placed over the affected eyes and renewed frequently. However, the eye bandage must not be applied too tightly.

In all cases, washing the eyes with fresh spring water has proven effective, with the patient facing east.

Cataracts. The eye becomes diseased due to a clouding of the lens. It is a common condition associated with aging. Vision is obstructed and impaired, creating the sensation that something is in the eye. One often perceives dark spots drifting past, followed by the gradual onset of misty blurring.
A time-honored remedy: Place a piece of fresh veal or beef over the eyes and cover it with a bandage. Repeat this frequently, removing the meat as soon as it warms up, and then bury it during the waning moon.
The meat must be as fresh as possible. It absorbs the morbid matter from the eye and dissipates it as it decomposes in the ground.

About 25 years ago, the discovery was made that cataracts arise from excessive uric acid and can be cured through an appropriate diet. This would provide a basis for the sympathetic effect in terms of the homeopathic principle.

Glaucoma and cataracts. Bind biting stonecrop (*Sedum acre*) over the closed eye overnight. If this plant is unavailable, St. John's wort may be used for the same purpose.

Rashes (see also Lichen/Skin Eruptions). Place a bowl three-quarters full of salt water under the bed overnight and put three uncooked eggs and seven nettle leaves into it; do this for three consecutive nights. The eggs must have been laid on a Thursday.
During the day, wear seven whole bay leaves in a small child's purse around the neck, suspended by a green thread.
Swelling of the cheek. A swelling of the glands, usually occurring in young people. The swelling appears on only one side, varies in size, and is located between the cheek, the neck, and the rear ear canal.
Apply warmed carrot tops. Cystic swelling (atheroma). This is a fatty tumor in the skin tissue. It is tallow-like, not inflamed, and painless. Initially small and growing slowly, it can reach a considerable size.
No treatment is effective.
The sympathetic remedy involves applying overnight compresses made from a mixture of bran and rye flour that has been slightly warmed. During the day, wear a small sachet of herb-paris berries around the neck. The compress is renewed daily. The used material is thrown into running water. The swelling will slowly disappear.
Tapeworm. Depending on climatic conditions, there are narrow and broad tapeworms. A detailed description is unnecessary and would be of no use for treatment. The tapeworm consists of a spherical head the size of a pinhead. The rest of the body, which grows behind the head, starts out as thin as a thread and then widens into a ribbon-like shape—hence the name "tapeworm." It actually consists entirely of a series of segments strung together that look like flattened pumpkin seeds. The oldest segments repeatedly detach and are lost in the feces. Even all the segments may fall off, leaving the head to survive on its own and continuously regenerate new segments. This is where the difficulty of tapeworm treatment lies: the tapeworm can grow to be meters long and be expelled, yet leave the head behind. In cold weather, this is invariably the cause that the treatment is unsuccessful. Therefore, during the abortion, the person infected with the tapeworm must sit on a warm pot containing warm milk water, which attracts the tapeworm, and then the head will also be expelled. Reliable signs of the presence of a tapeworm only exist when broad segments are found in the stool.

There are many remedies for tapeworms, of which the simplest and fastest-acting are listed below:

1. Chop 3 large onions, boil them in one liter of water, and drink it on an empty stomach for three days, one hour before breakfast. The last of the water can be strained if onions are not

tolerated. If there is no daily bowel movement, drink a cup of senna leaf tea on the third day. The urge to defecate will occur within three hours, and the tapeworm will be expelled.

2. The very best immediate remedy, recommended in old books on sympathetic medicine and infallibly effective, is the following: Wash shed segments (individual parts) of the tapeworm, dry them in high heat, grind them into powder, and take it in a teaspoon of milk or soup. This will cause the tapeworm to develop an extraordinary aversion, which will immediately drive it away.

Bedwetting. A common ailment resulting from nervous weakness or pathological bladder irritation, which can also be caused by worms. Here, the underlying causes must naturally be eliminated. It is wrong to punish children who wet the bed. This does not cure the condition.

1. Place a rope, found by chance on the street, under the pillow and bury the rope the next day. This should be repeated three times if possible. As peculiar as this instruction is, it truly has an astonishing effect.

2. Bedwetters urinate on 139 grams of pork, the meat is then hung in the chimney, and once the urine has evaporated and the meat has dried out, the bedwetting ceases. Place a bowl three-quarters full of salt water under the bed overnight and put three uncooked eggs and seven nettle leaves into it; repeat this for three consecutive nights. The eggs must have been laid on a Thursday.
During the day, wear seven whole bay leaves around the neck in a small child's purse, suspended by a green thread.

In children, the following remedy is proven: Put a number of bay leaves (whole leaves) under the pillow and as many leaves as the child should spend hours.

It is known from old experience that bay leaves act on the sleep and strengthen it. The number of laurel leaves to be used is interesting: with 7 leaves 7 hours of sleep and with 9 leaves 9 hours of sleep are caused.

Swelling of the cheek. A glandular swelling, usually occurring in young people. The swelling appears on only one side, varies in size, and is situated between the cheek, the neck area, and the rear ear canal.
Apply warmed carrot tops.

Encysted tumor (wen). This is a fatty tumor in the skin tissue. It is tallow-like, not inflamed, and painless. Small at first and growing slowly, it can reach a considerable size. Medical treatment is ineffective.
The sympathetic remedy involves applying overnight compresses made from a mixture of bran and rye flour that has been slightly warmed. During the day, wear a small sachet of herb-paris

berries around the neck. The compress is renewed daily. The used material is thrown into running water. The swelling will slowly disappear.

Bladder ailments. In cases of bladder catarrh, cystitis, or bladder spasms, parsley leaves should be bound over the bladder area. Additionally, one should wear a kidney stone—set in gold or silver—as a pendant around the neck.
Stretch an eel skin over the bladder area and frequently apply hot, moist compresses made from a decoction of horsetail (also known as scouring rush). Horsetail is an excellent folk remedy for all manner of mucous membrane ailments; its effect on the bladder and its diuretic properties are medically recognized. The practice was likely guided by the principle of "sympathy"—one of the oldest forms of healing.
Boil elecampane roots in red wine and drink a small glassful daily. Marjoram steeped in wine has a similar effect, as does a daily tablespoon of radish syrup. Radish syrup is prepared as follows: slice a radish thinly, dip each slice individually into granulated sugar, and stack the slices in a cup. Let the mixture steep overnight, then squeeze out the resulting juice the next morning.

Finely chop 7 lily roots, 7 shelled hazelnuts, and 7 small onions; mix them together, expose the mixture to the light of a full moon for one night, and then store it in a shady or dark place. Take a knife-tip’s worth three times daily. The most rapid effect is said to be achieved during the month of July.
Bladder catarrh. Use a chamber pot for urinating; toss in a handful of borage, dill, thyme, sage, and Add rue—either mixed with other available herbs or on its own—and urinate onto it. Let the pot stand for an hour; it can then be emptied as desired. The resulting effect brings about rapid improvement.
Bearberry leaf tea and horsetail (as tea or powder) are also highly suitable.
Flatulence. Chew aniseed or juniper berries. Fennel with aniseed as a tea.
Bladder stones: see "Stone disorders."

Chlorosis. Pale appearance, fatigue, heart palpitations, and ringing in the ears. Any physical exertion causes shortness of breath. In girls, it is associated with a weak, irregular menstrual period. Premature mental activity (mental overexertion) is considered a cause. A vigorous lifestyle, along with rest and plenty of sunshine, is required.
"Blacksmith's water" restores the blood to a healthy state. It should be taken every third day—morning, noon, and evening—in doses of one tablespoonful.
Iron supplements were developed based on this old remedy, as it was assumed the blood was iron-deficient. However, iron supplements proved disappointing because the blood does not absorb the iron. Recent research indicates that chlorosis is not a result of iron deficiency but, conversely, a blood disorder. Since blacksmith's water is consistently effective, it must possess other properties—presumably of a sulfurous nature—that exert a regulating effect. Indeed, sulfur is the key factor in curing the blood disorder. There is, therefore, great wisdom in this sympathetic remedy—wisdom that overshadows many other theories.

Further remedies: 1. During the waning moon, the chlorotic person uses a spade to cut a small piece of turf (about 30 sq. cm) from a meadow in the early morning hours and then urinates onto the green side of the removed piece. The piece is then replaced upside down—so that the green surface faces downward—and trampled down firmly. This procedure must be repeated once a month during the waning moon for a period of three months. This involves a form of transplantation onto the piece of turf.

2. Grate a piece of horseradish into 125 g of Provençal oil and place the mixture, covered, on a warm stove—or better yet, in the sun. Take one tablespoonful of this in the morning, at noon, and in the evening. Here, too, the sulfurous effect is the key factor.
3. Mix nine large knife-tips of wood ash with an equal amount of table salt and wear the mixture against the body in a yellow cloth bag tied with a red string. Bury this bag on the ninth day at the ninth hour of the evening. Repeat this process every four weeks—during the waning moon—for nine months.
Anemia: see Chlorosis.
Blood purification. Tea made from blackthorn blossoms; use only a light infusion—let it steep for 10 minutes, then strain. Drink one cup of this in three portions throughout the day.
Tea made from strawberry leaves also acts as a blood purifier, as do shepherd's purse, pansy, and horsetail teas (though the latter should be prepared as a strong brew).
Bleeding. For nosebleeds, sniff up a mixture of onion juice and vinegar; it provides immediate relief. Sniff the clotted blood flowing from the nose back up into the nasal cavity, and the bleeding will stop instantly.
Startle the person who is bleeding by splashing cold water onto the back of their neck—either by spraying it unnoticed or pouring it from a spoon. The effect is immediate.
Tie a piece of thread around the little finger of both hands, across the middle of the first joint (just behind the nail).
Bend the little finger of one hand and press it firmly with the other hand. If the blood is coming from the right nostril, bend and press the little finger of the left hand, and vice versa.
Let a drop of blood fall onto a spider and then let it run away. The bleeding stops immediately.
Amber is also a highly acclaimed remedy; it is pressed against the thumb of the hand on the side from which the blood is flowing.

Bleeding from the lungs and stomach. 1. Spoken charms—performed by practitioners of sympathetic medicine with immediate success—are often praised for this purpose. Such self-administered charms rarely work for the novice, yet one should practice them occasionally. Recite the words three times: "Bleeding, stand still!"
2. The fastest-acting remedy is as follows: Catch the blood and hold it in a metal spoon over a fire so that it dries out quickly. The bleeding stops immediately.
3. The person who is bleeding should spit into a wide-mouthed glass or a sealable tin—having first sprinkled in a layer of old, dry copper vitriol (blue vitriol) that has crumbled due to storage and heat. Then seal the vessel and place it in a dark, cool, and dry spot, or wall it up in a cellar vault so that the patient can never access it again. Copper vitriol has the property of intensifying the "sympathetic" reaction (the influence of the *mumia*). Through this, the state of coagulation is transferred, and the bleeding stops immediately.

4. Shepherd's purse—also known as "blood herb"—has proven highly effective; due to its corresponding influence, it has also gained medical significance. However, in sympathetic medicine, it is not ingested. The patient holds it in their hand until it warms up, or hangs it around their neck on a yellow thread so that it rests over the pit of the stomach. Once it has absorbed body heat, the herb is thrown into running water.
5. A hemorrhage is stopped immediately if a genuine jasper stone is rubbed back and forth seven times across the back of the person suffering from the hemorrhage.
For abdominal bleeding, see Menstruation.
Blood disorders. Generally, this term refers to poor blood formation. It is therefore linked to a metabolic disorder, resulting in inadequate elimination and placing a burden of impurities on the blood. It is advisable to prevent potential consequences by undertaking an annual spring cleanse. Spring is the time when all of nature stirs into life, and this is also when blood-purifying teas are most effective. A course of tea is the most convenient remedy. Folk remedies should be reserved for treating chronic after-effects of illness; in such cases, a regimen involving sweating and purging powders is highly recommended.

Burn wounds. 1. Immediately moisten small burns with one's own saliva; this prevents blisters.
2. Larger burns are treated very successfully with the following
burn ointment: Mix 1 tablespoon of olive oil with a fresh
egg, add 1 tablespoon of vinegar and 15 grams of grated white lead. Let the mixture simmer gently for a few hours. Finally,
mix in a spoonful of camphor spirit. Alternatively, one can mix three parts olive oil with one part egg white and apply
this mixture.
3. Hold the burn near the fire for a few minutes, then pour a few drops of olive oil onto it and place a clean linen cloth—burnt until it has turned to tinder—over the area; bandage it and leave the dressing in place for a few days.
Hernias. Umbilical, inguinal, and scrotal hernias. These terms refer to a tear in the cartilaginous tissue of the abdominal wall. The cause is usually overexertion of the abdominal muscles through lifting heavy loads or similar activities. Due to abdominal tension, the viscera are forced out through such a tear, forming a swelling-like bulge that can only be pushed back when lying down. There is a risk that any physical exertion might enlarge the tear or that the viscera protruding into the gap might become gangrenous. A professionally fitted, well-adjusted truss is essential to
prevent further complications. In young people, the hernia may heal on its own under favorable circumstances; otherwise, such hernias are corrected surgically. However, it frequently happens that surgically treated hernias recur in people who perform physically strenuous work. For this reason, the rural population rightly favors natural healing. Sympathy employs various means to bring about a natural knitting together of the parts.
1. Six days before the new moon, apply an ordinary adhesive plaster to the fracture site, large enough to cover the entire break. Leave it in place for three periods of 24 hours. Then, three days before the new moon, find a healthy linden tree that has no withered branches or twigs,

and drill a hole in the trunk 2 cm above the root, ...but not too deep—never as far as the center of the trunk. Roll up the plaster and place it into the drilled hole, coat the hole with turpentine, and plug it tightly with a linden-wood peg. Then, coat the exterior of the tree at that spot with turpentine again. Once the damage to the tree has healed, the hernia will have healed as well. Nevertheless, it is advisable to repeat this procedure twice more—ideally between April and July, when the tree's sap is flowing most vigorously.
2. Drink the contents of a warm chicken egg, fill the shell with urine, and then hang it in the chimney inside a net. Once the urine has evaporated, the hernia will be cured.

3. During a full moon, find a snail and pierce it with a needle threaded with red silk. A fluid substance will ooze from the puncture; use this to stroke the hernia three times. Then, hang the snail—suspended by the thread and needle—inside the chimney; the hernia will heal as the snail dries out within the chimney.
4. For a hydrocele (fluid-filled hernia), hollow out a radish and fill it with the sufferer's urine; replace the cut-off top as a lid and bury the radish beneath the roots of an apple tree before sunrise on Good Friday. The hernia will soon disappear.
5. During a waning moon, cut a sliver of wood from a young willow—large enough to cover the hernia—and place it against the abdomen until it is soaked with sweat; then, graft it back onto the willow tree from which it came.
6. To treat a hernia in a young man, cut three small tufts of hair from the crown of his head, tie them in a small linen cloth, and graft the bundle into a young willow tree growing on land belonging to another.
7. Blend 30 grams of fat with 9 grams of hot *Wadis* and mix in a spoonful of linseed oil. Rub this mixture onto the hernia daily for 90 days, starting when the moon begins to wane.

Breasts—hard, cancerous. Mix 300 grams of cream with a spoonful of honey and a little wheat flour to form a paste;
1.
Do not use metal utensils. Every three hours, spread the mixture like an ointment onto a piece of coarse linen and apply it.
Or: Hold the breast over a pot of steaming horsetail tea for 20 minutes, two or three times daily. The breast softens and heals quickly.
• Or: A toad is placed against the affected area every night, wrapped in a piece of nettle cloth (or a small bag). The animal attaches itself firmly like a leech and eventually falls off while convulsing. The pain subsides immediately after the toad is applied.
Nipples, sore. Sore nipples—which young women develop while breastfeeding—bleed and are very painful. The best remedy available is walnut ash. Burn red
. walnut wood, grind it into a powder, mix in a little lard, and • gently rub the mixture onto the sore areas three times a day.
Cholera. This disease has become rare in Europe, so it has lost its terrors. It occurs as an epidemic, spreading rapidly and widely. It begins as an inflammation of the intestinal lining accompanied by violent vomiting; it causes colorless, rice-water-like diarrhea and

unquenchable, agonizing thirst. Symptoms of general weakness appear, and body temperature drops to that of a corpse.
During cholera epidemics, red wine and liqueur were considered effective preventatives. Alcoholics are less frequently exposed to the risk of infection.
The best preventative is a handful of juniper berries carried in one's coat pocket; room disinfection—i.e., fumigation with juniper berries—is also effective. Juniper berries provide complete sterilization, even in their seemingly diluted potency. Their effect is enhanced in juniper spirits by the release of volatile active substances. The consumption of garlic—a practice known since ancient times—has a similar effect.
Leather is the most famous prophylactic and remedy against cholera. One should carry a piece of leather in one’s pocket and smell it repeatedly. A historical account reports the following:

In 1855, cholera raged in Trento. Miraculously, a single alley in the inner city was spared the epidemic. Sick people from other parts of the city who were brought there recovered. The alley was gloomy and musty, filled with filth and unpleasant odors, and completely lacking in hygiene. Yet a canal flowed through this alley—the tanners' canal. The smell of leather had destroyed the infection. This likely has nothing to do with disinfection, but it demonstrates the efficacy of the "sympathetic" property in protecting against cholera.
Diphtheria: see *Halsbräune* (throat inflammation).
Sluggish bowels. See the section "Purgatives." Another proven remedy for this: take two teaspoons of whole flaxseed every evening before going to bed. A course of treatment lasting 3 to 4 weeks cures even the most stubborn constipation. Glandular disorders. By this term, the common people generally mean only swollen and sometimes painful neck glands—primarily scrofula—which appear almost exclusively in youth as stubborn, recurring inflammations, sometimes accompanied by suppuration. "Sympathetic" medicine does not make precise diagnostic distinctions, yet it possesses healing effects that cannot be argued away by criticism. For glandular disorders, sympathetic remedies almost invariably involve lunar influences and spoken incantations; while these may run counter to modern views, the fact remains—they work. Therefore, a few such instructions are listed here:
1. Go out alone into the open countryside, either at nine in the evening or at midnight. Fix your gaze on the waning moon and say: "Moon, look at my swelling!" After a short pause, repeat the incantation, and after another pause, a third time. Afterward, return home without speaking to or meeting anyone. — See Part One, section on Incantations.
2. Take a small piece of bacon and tie it around your neck—using a foot-wrap or a worn-out old stocking—overnight during the waning moon. Before sunrise, remove the bandage and hang it on a birch or beech tree. ...and speak the words: "Tree, you have so many knots; take my knots away, too!"
Perhaps it is reserved for a later time to more precisely understand the natural force at work here. Perhaps the spoken word itself is a force that, under certain conditions, can be deliberately harnessed.
3. A general sympathetic remedy: Take the whites of three eggs, beat them into a foam, coat your neck with it before going to bed, and wrap a linen cloth around it. Remove the cloth at sunrise and bury it in a secluded spot.

Diarrhea (intestinal catarrh). It varies from person to person. Minor causes can trigger severe forms and prolonged symptoms. Summer diarrhea—accompanied by rumbling, bloating, and abdominal pain—can lead to rapid and serious complications, causing distressing, thin, watery bowel movements. The sufferer must adhere to a strict diet, strictly avoiding cold drinks and acidic foods such as salads. Flour soups, barley soups, rice, boiled milk, white bread, red wine, and warm beverages are best. A snug-fitting abdominal binder should be worn.
1. Mix the pulp of a sweet apple with powdered chalk, apply this mixture to the abdomen as hot as possible, and the diarrhea will soon be gone.
2. Sprinkle three handfuls of table salt onto the fresh stool and then throw the whole mixture into running water. After repeating this three or five times—along with appropriate general care—the diarrhea will be cured. This method is simple and convenient to carry out using a water flush. Avoid drafts. It is best to use a chamber pot so that the sprinkled salt can take effect for about three minutes and trigger a more potent reaction.
3. Take a teaspoonful of nutmeg and follow it with three sips of red wine. After two or three repetitions, any diarrhea will be cleared up.
4. Eat raw, salted onions, perhaps with bread.

Place a hot brick on the abdomen and leave it there as long as it remains hot.
Epilepsy (also known as the "falling sickness"). This ailment is caused by pathological irritations in the cerebral cortex. Major nervous
and emotional agitation regularly triggers a seizure. The
epileptic often has a premonition but can rarely
ward it off or get to safety in time. Consciousness
vanishes suddenly, and the sufferer falls down helplessly. The eyes
are closed, yet the pupils are dilated and fixed; breathing is
interrupted, and the face turns bluish. Initially, a prolonged tonic spasm usually occurs,
giving way to convulsions, and foam appears at the mouth. Urine and
bowel contents are voided involuntarily. Finally, a state of profound exhaustion follows.
1. During such a seizure, immediately wrap a black cloth—preferably silk—around the sufferer's head
so that the head is completely covered. This causes the spasms to subside immediately.
Then, dissolve a handful of vitriol in a bowl of water,
place the cloth in it, and let it soak for three hours. Afterward,
hang the cloth in the shade to dry without wringing it out.
Black color always exerts a calming influence when applied externally.
In this instance, however, the cloth also becomes impregnated with emanations,
and the vitriol bath activates the restorative effect. It must be dried slowly and in the shade,
as exposure to the sun or the heat of a stove would negate the soothing effect achieved.
2. Immediately remove the affected person's footwear and hold it under their nose
so that they inhale the scent of the leather and perspiration. The seizure subsides immediately.
3. During the last quarter of the moon, perform a bloodletting and mix the blood with warm milk; then give this mixture to a dog to drink. The dog will fall ill temporarily but will not die, while the sick person is freed from their ailment.

4. During a waning moon, dig up a peony root; the afflicted person should wear it around their neck as an amulet for an extended period. Through the principle of sympathetic magic, the peony has gained a reputation as a highly effective remedy for epilepsy.
A finger ring made from a white donkey's hoof is also prized as an amulet. Female epileptics wear a necklace of genuine coral around their necks as an amulet.
5. During a seizure, prick the patient's little finger to draw a few drops of blood and smear them onto their lips. With consistent use of this remedy, the seizures become progressively milder.
6. During a seizure, the patient is completely undressed and given an entirely new set of clothes, including new shoes. The old clothes, soaked with sweat, are then thrown into running water. They are left there for three days, then slowly dried in the shade. This process causes the illness to dissipate and the patient to be cured. This procedure must be repeated three times.
7. In England, yellow bedstraw is a widely used folk remedy for epilepsy, as is mugwort (*Artemisia vulgaris*). Brewed in water or boiled in wine, five tablespoons of the mixture are consumed daily.
Frostbite! Frostbitten limbs are rubbed with soft (freshly fallen) snow or brushed with cold water using a soft brush until the affected areas warm up. In cases of severe frostbite, a bandage soaked in kerosene is applied first; this is a well-known natural remedy requiring no further explanation. What is frostbite? Intense cold causes blood to be displaced due to tissue constriction, leaving the tissue bloodless and devoid of heat. All vital functions come to a standstill. Prolonged stasis of this kind leads to tissue death. The application of snow or cold water produces the most powerful deep-seated reactions; the disorder subsides slowly and naturally, and blood circulation is restored.

Limbs that have suffered frostbite and have not been treated naturally...

Treated frostbite threatens to break out every year, becomes discolored, feels hot, and begins to itch and sting with the onset of colder weather. Only brushing with cold water, as often and as long as necessary until the bothersome sensation disappears, will quickly and easily heal the frostbite or its consequences.

To protect the feet from frostbite, they are vigorously rubbed with brandy and wrapped in thin paper. This allows them to withstand severe cold without damage.

For difficulty urinating, see Urination.

Fever. Directly suppressing a fever is harmful, as fever is a natural healing response. Only persistent, pulsatile fever is treated, as well as fevers above 39 degrees Celsius (102 degrees Fahrenheit).

1. Give the sick person a handful of rye grains and hold them until they become warm in their closed hand. The sick person then drops them onto a plate, and they are sown immediately in

the garden. In winter, they are sown in a flowerpot and watered daily with the sick person's wash water.

2. The same effect is achieved with a small piece of bacon that the feverish person holds in their hand. It is then buried in a remote place. This must be repeated three times. The process is a simple evaporation through transfer to the bacon.

Miscarriage. Injuries from falls or blows, as well as emotional shocks, can result in bleeding and miscarriage. If such risks are present, tie a piece of wood (or sawdust) from a medlar tree around the neck.

Lichen. Protracted skin eruptions with blisters, scales, or crusting, which can appear on various parts of the body. z

1. Take a new, never-before-used pot and sprinkle a handful of table salt into it. Then place 9 black snails on top, seal the pot, and bury it in the garden. On the 9th day,

dig up the pot again and distill the contents in a glass. This snail juice, which has proven very effective, is used to rub the lichens frequently.

2. Another animal-based remedy is hedgehog ash mixed with Provence oil. This mixture is rubbed onto the skin lesion after the face and the affected areas have first been washed with vinegar in which a little baking soda has been dissolved.
3. Soak bread in water and place it on the lesions; let the bread be exposed to the light of the waning moon, then bury it that same night.
4. The simplest remedy worth mentioning is window condensation mixed with saliva. Apply your own saliva to the lesions in the morning on an empty stomach, and apply window condensation in the evening before going to bed. Small lesions can also be treated by applying one's own earwax. The effect is astonishing, though the treatment must be repeated 9 or 13 times.
Chilblains. These are treated like frostbite. Rubbing the area with mineral oil (specifically *Steinöl*) mixed with white lily oil acts as a preventative measure.
Furunculosis (Boils). In folk tradition, these are also known as "blood boils" or "pig boils." They are painful, pus-filled swellings the size of a pigeon's egg that appear either singly or in large numbers simultaneously. Furunculosis is a protracted suppurative process that can drag on for weeks or months.
1. Place a plaster that has been removed from the boil at a crossroads, and the boil will heal very quickly. Healing occurs through the transfer and handing over of the ailment to the elements. Why a crossroads? The symbolic influence likely accelerates the dissipation of the condition. It is often claimed that another person—specifically the first one to step over the plaster—will contract the boil. This is baseless gossip.
2. A new lamp wick, used to stroke the boil seven times, is an absolutely reliable remedy. Place the wick into a lamp that is in daily use. The sore will disappear within a few days.

3. As soon as new boils begin to appear, bind a cloth soaked in methylated spirits over the area and leave it on for several hours; this prevents the boil from developing.
Sweaty feet. Take three handfuls of hay scraps from the hayloft, Pour water over them and soak your feet for 30 minutes. Repeat this procedure 15 times. Hang the sweat-soaked socks in running water overnight during the waning moon.
Gallstones: see *Calculi* (stone ailments).
Jaundice. It arises from congestion in the bile ducts due to a chill or functional disorders of the liver. The face is lemon-colored; there are stomach disorders, nausea, and belching that smells like rotten eggs. The patient is listless and tired.
1. The patient should pass urine onto horse manure three times a day for 3, 5, or 9 days.
2. Each time, the urine must pass through a linen cloth that is new and unused. After each use, the cloth is hung in the sun to dry. This will cause the jaundice to disappear very quickly.
3. The "sympathetic egg" is very effective and beneficial here. For instructions on its use, see Part 1 of this text.
4. The patient should urinate into a pig's bladder or a hollowed-out carrot and then hang it in the chimney. Once the urine has evaporated, the illness will be cured.
5. The method of "transplantation" has also proven highly effective: before sunrise, the patient goes to a country lane and carefully digs up a chicory plant, including its entire rootstock. Then, he urinates into the resulting hole and replants the excavated plant exactly as it was.
6. The following remedy is also frequently recommended: find a garden spider, place it inside a hollow nutshell, seal the shell with wax, and wear it around the neck for three days during the waning moon. On the third day, burn the nutshell and its contents.
Mental ailments. Hedge hyssop (*Gratiola officinalis*) is used to dispel despondency and melancholy; use only the leaves and wear them in a small herbal sachet around the loins.
Growths and new formations that are not part of the body are treated only during the waning moon.

Apply an ordinary plaster—not a drawing plaster—four times in succession, removing it each time on the third day. Hang the first plaster on a tree, bury the second somewhere in the garden, throw the third into running water, and burn the fourth.
Ulcer formation. Stroke the ulcer seven times with a brand-new lamp wick, then use that same wick in a kerosene lamp that is currently in use.
For open ulcers on the hands and feet, urinate on them. It is a painful procedure, but within 3 to 7 days, even the worst ulcer—which would otherwise take weeks to heal—will be cured.
Swelling under the tongue. This swelling forms quite rapidly and resembles a blister; it makes speaking and chewing almost impossible. There is no universal sympathetic remedy for it, though there is an incantation (a spoken charm) that some people perform with astonishing success. However, there is no point in listing the incantation here, as it is ineffective when performed by a novice. See the explanation in Part 1 of this text.
• Gout. Gout differs from rheumatism due to the formation of nodules or swellings at the joints. It occurs only in older people and arises from excessive uric acid production (an imbalance of

uric acid in the blood). Wherever gout appears, it follows a highly protracted course lasting many years. If there is a family predisposition to it, healing is particularly difficult.
1. Take a handful of dried mullein flowers and crush them into a powder. Mix in three tablespoons of powdered chalk and "smith's water" (quench water) from a coppersmith. Boil everything together in a cauldron that has previously been used to cook fish; boil for 27 minutes, then remove from the heat and let the mixture cool until lukewarm. Use this to apply compresses to the gouty nodes or to bathe the affected limbs. Then, dig a hole in the garden and pour the entire decoction into it. This treatment should be performed once a month during the waning moon.

2. Place fresh garden soil on the painful gouty areas and leave it there until it warms up. Fill a large flowerpot with this soil and plant a turnip in it. As the turnip grows, the gout subsides and eventually disappears completely. Once the turnip is fully grown, pull it up and throw it into running water. If a turnip is unavailable, seeds may be used instead, though the development of the turnip—and consequently the improvement of the condition—will take considerably longer.
3. Old books on sympathetic medicine frequently mention the "gout turnip" (*Gichtrübe*). This is a distorted term used by careless copyists. The "gout turnip" is not an ordinary turnip but refers to the common bryony (*Bryonia alba*). The plant has a turnip-like rootstock, monoecious flowers, and black berries. Without these precise details, an uninformed person would naturally reach for the common field turnip. In homeopathy, *Bryonia* is a well-known and highly specific remedy for joint ailments. The sympathetic prescription for the gout turnip (*Bryonia*) is as follows: Dig up the root of the plant, ensuring that no part of the rootstock remains in the ground. Place a small piece of bread—which has been rubbed back and forth over the gouty nodes a few times—into the hole, along with some salt and a copper coin. Wash and crush the excavated root, fry it in butter, and apply it to the painful gouty areas. Leave this poultice in place for three hours, then bury it in the open hole. Gouty node on the big toe (podagra): Make a paste from one pound of rice flour, 4 ounces (160 grams) of brewer's yeast, and 80 grams of salt; apply this to the sole of the foot, wrap it in paper, and then cover it with a warm flannel cloth. Renew every twelve hours. About 4 to 6 such applications should remedy the ailment. Finally, wash the foot with bran, spirits, water, and Venetian soap.------- An English remedy prescribes the following: mix 100 grams of alcohol (spirits of wine) with 200 grams of onion juice, moisten a piece of linen (three layers thick) with the mixture, and bind it onto the area.

Peony tea is beneficial in any case.
There are many other similar folk remedies of animal origin—such as transplantation onto live crayfish—though these are difficult and hardly feasible nowadays. The best and most convenient remedies are listed here.
Influenza (the flu). Influenza is often described merely as a catarrhal condition. In reality, it is a constitutional disturbance that resembles catarrh but presents significantly more complex accompanying symptoms. Milder forms occur frequently. Every year—particularly in autumn and spring—flu-like symptoms appear in such numbers that the condition must be regarded as a mass phenomenon. If treated indifferently (i.e., inadequately or neglected) and exacerbated by exposure to cold, there is a risk of serious organic illness. Preventive treatments have

therefore traditionally involved alcohol, hot drinks, or sweating therapies. Influenza can be "sweated out." In the
•initial stage, it often suffices to stimulate sweating through physical activity in fresh air—such as gardening—while dressed warmly. The best-known remedy is mulled wine.
Heat a liter of aged red wine with a generous amount of sugar, half a nutmeg, seven cloves, and a cinnamon stick until a lit match held over the steam ignites the vapors. Only then is the cooking process complete and the remedy effective. Drink this wine and go to bed.
The familiar mulled wine in use today originated from this old recipe but has been spoiled by modern culinary practices. While this type of mulled wine is widely popular and has a soothing effect, it lacks—and this is the crucial point—the necessary curative power. Here is another sudorific remedy: Boil about 20 grams of roasted, ground coffee with two small cups of water until the volume is reduced by half (but do not let it boil over!). Pour half of this mixture into a cup and squeeze in the juice of a lemon.

Drink this mixture while quite warm, lie down in bed, and—you will sweat out the flu.
Hair loss. Where the hair roots—i.e., the hair follicles—have perished, hair growth cannot be renewed. However, with timely treatment, the following folk remedy has proven successful: Cut off 7 hairs, bundle them together, and insert them into a hole drilled into a poplar tree; plug—or rather, graft—the hole securely shut using a wooden peg made of the same type of wood. Choose a young poplar. The procedure should be carried out during the waxing moon.
Diphtheria (or severe throat inflammation). Throat inflammation with swollen tonsils covered in a grey-white coating.
Apply lukewarm water compresses around the chest and back (extending under the arms). Leave them on for about an hour, then remove and repeat after a short break. Do not apply compresses to the throat itself, as they prevent the drawing-out of toxins. The patient should frequently swallow a teaspoonful of granulated sugar; this scrapes away the coating and makes swallowing easier. Pure lemon juice, swallowed by the teaspoonful, also reduces tonsil swelling.
Throat inflammation. Wrap the inside of your own stocking around your neck; leave it on overnight or for at least nine hours.
Bury three small balls of bread—which have been moistened with saliva in the patient's mouth—in garden soil or a large flowerpot. The soil must be kept constantly moist. In severe cases, the procedure can be repeated three times a day. This method is also used to treat diphtheria.
Throat ailments (swollen throat). According to old records, the snail is considered a particularly potent remedy for throat ailments. The swollen throat is rubbed with snail slime three times a day during the waning moon. Then, throw the snails into wet grass.
Sore throat. Warm up cold feet; take foot baths at 37 degrees.

Inhale steam from horsetail tea. Draw blood away from the head using cold hand baths.
Urinary complaints — cystitis. Urinate onto fresh or dried herbs such as silverweed, ivy, hay flowers, shepherd's purse, parsley leaves, peppermint, or horsetail. The herbs may be used individually or in combination, provided that borage, dill, marjoram, or thyme is added to the mixture.

Difficulty urinating. Difficult urination occurs in older men. Urine does not flow normally—often only scantily at first—and may take several seconds or even two to three minutes to pass more fully. In such cases, one should urinate into running water, next to a running tap, or while holding the left hand in warm water.
Treatment with dead-nettle also provides significant relief.
Heart palpitations. When heart palpitations accompany nervous weakness or anemia, sympathetic medicine treats the condition solely through subtle energetic influences. Wearing a genuine jet stone on a small chain is recommended. Jet is also known as "pitch coal" or, depending on its origin or where it is found, as black amber or *jais*.
Field horsetail is also recommended. One should wear a small pouch filled with field horsetail against the chest. Recent research indicates that horsetail possesses heart-strengthening properties, particularly when used in very low doses.
Corns. Rub a forest slug (without its shell) against the corn until it no longer secretes slime. Then bury the slug, and the corn will disappear.
Steep oak wood or bark in rainwater until the water takes on a blue, ink-like color. Paint this liquid onto the corns and allow it to dry thoroughly. The corns will soon disappear.
Cough. Drink... Juniper berries simmered in wine, or caraway seeds and figs boiled together in wine.
Hypochondria and hysteria. Both are conditions involving... ...peculiar states of mind. The hypochondriac exercises a morbid degree of self-monitoring regarding their health, seeing the hidden onset of a serious illness everywhere; consequently, they complain of their ailments to everyone.
Hysteria is usually associated with disturbances of sexual function. All complaints are linked to this, and the patient’s mood is constantly preoccupied with tormenting fantasies. Such individuals should not engage in routine, repetitive tasks; instead, they should be distracted and have their mood lifted through plenty of variety. There are no specific sympathetic remedies for this condition, though the influence of bay leaves has proven very beneficial. Patients suffering from this mental state sleep best on a pillow filled with bay leaves.
Impotence, male sexual weakness.
1. Old records cited by various researchers recommend a decoction of green walnut husks that has been exposed to the waxing moon. Repeat the treatment for three months. The remedy is taken in small doses.
2. Pliny, the Roman scholar from the early part of the Common Era, praises the orchid tuber as an aphrodisiac; the harder, larger tuber is steeped in water or wine, and a spoonful of the mixture is consumed on an empty stomach during the morning hours over a period of 7 or 9 days while the moon is waxing.
3. Operculate snails (snails with a shell-door) boiled in salt water, then fried with pepper and butter and eaten, stimulate sexual function.
4. Another remedy—though one that has so far been used successfully only with younger individuals—involves the impotent man urinating through a gold ring (such as a wedding band) attached by a red silk thread to the index finger of his right hand. This procedure should be performed daily while the moon is waxing.
5. The egg is a remedy known in folk medicine. The raw or soft-boiled chicken egg is taken every morning on an empty stomach.

A raw chicken egg has a similar effect if consumed every morning on an empty stomach with a little salt.
6. To strengthen weakened reproductive power: Roast fresh, raw potatoes in a wood fire and eat them with the skins on.
7. One peculiar remedy is also worth mentioning: Coat the testicles with fresh buck's blood and do not wash it off until the third day.
8. Rubbing the back. Brush the lower spine and backbone down to the testicles with a hand brush, or rub the area with a crumpled piece of tissue paper. The effect is enhanced by rubbing the genital area with heliotrope or marjoram. It is also advisable to wear red swimming trunks during the day. Red stimulates the nerves and blood circulation locally.

Various instructions of a similar nature are recorded in the old "sympathy" tradition. While they can no longer be advocated today, their efficacy is beyond doubt; for the fundamental principle underlying the action of these remedies reappears in a new form within the organotherapy of modern medicine. Is this mere coincidence? If scientific findings demonstrate that certain organic substances derived from the animal kingdom exert a regenerative (restorative) effect on corresponding organs in the human body, this merely confirms the principle of "signature" effects. The therapeutic principle remains the same; only the form of the remedies has changed. It has become evident, however, that the administration of organ preparations over a prolonged period can produce negative side effects, and that this method of application—even at low dosages—is not entirely without risk. Consequently, the "sympathy" tradition—likely due to a deeper understanding—utilizes such effects in a different manner: specifically, as external influences. Yet the widespread impotence of our time undoubtedly carries a different significance than in the past; for the constant stimulation of the senses and the associated fast-paced lifestyle inevitably contribute to sexual overstimulation and its consequences.

Here, the dynamism—the force aroused by organic substances—can no longer have a constructive effect within the organism, but rather accumulated.

This topic, which demands a comprehensive explanation for the impotence that plagues so many marriages and necessitates sexual rejuvenation, is addressed by the author in a later work: The Marriage Problem Under the Spell of Venus.

Insect bites. Take a white poppy head, cut it open, and squeeze a few drops of milky sap onto the injured area. The pain will be immediately alleviated, and there will be no swelling.

Caloric or soft soap has the same effect.

The best remedy: If possible, crush the insect on the bite and immediately remove the stinger. Then apply moist forest soil or clay.

Broadleaf plantain grows along forest and field paths. Take a leaf and rub it on the fresh bite until the green sap covers the area.

Sciatica—hip pain. Cook a fresh piece of pork in the urine of a person suffering from sciatica during a waning moon. However, the moon must not be in the zodiac signs Cancer or Capricorn.

A remedy with peculiar conditions, in which the number 13 is of decisive importance: One piece of pork weighing exactly 130 grams, no more and no less, is cooked in the patient's urine for exactly 27 or 36 minutes. Afterward, the meat is given to a carnivorous animal or left in the woods for a fox to hunt.

Explanation: The weight of the meat must be exactly divisible by 13, while the cooking time must be divisible by 9. Therefore, instead of 130 grams of meat, one can also use 143 grams and must cook it for either 27 or 36 minutes. If the cooking time is inconsistent, it must not be 37 or 40 minutes, but at most 45 minutes. In any case, the cooking time must be divisible by 9.

Whooping cough. Garden thyme with its content of essential oils has a soothing effect and eliminates the symptoms relatively quickly.
Swelling of the knee. Honey, oakum, and vinegar are mixed in equal parts, boiled, and then applied as a poultice. If these ingredients are unavailable, a mixture of chard, hemp seeds, and hound's-tongue can be used instead. Crush the mixture, add vinegar, boil the mass, and use it for compresses.
Headaches. A woman's used veil should be tied around the head. Alternatively: Place your right hand on the painful area of the patient's head and grasp the patient's right hand with your left. In both cases, an external magnetic influence plays the decisive role. Note that the right hand is always the positive pole, exerting a calming effect, whereas the left hand magnetically excites and thereby directs the influence.
Cramps. Intestinal, stomach, and calf cramps are very common ailments of modern civilization, caused by chronic circulatory disorders. Rubbing the area with a steel key or a piece of copper is effective against cramps. Copper acts more quickly on nervous city dwellers. An infallible, immediate remedy is moist heat—hot compresses, steam treatments, and hot baths. Peony petals (*Paeonia*) act as an antispasmodic in any form of use.
Varicose veins (venous laxity). Open leg ulcers are treated like wounds. See "Wound treatment."
Spasmodic cough. Boil a handful of ivy leaves in wine for 40 minutes and administer by the spoonful every hour. But take care: do not use ivy berries!

Scabies. This is a skin inflammation caused by the transmission of the scabies mite. It causes unbearable itching. The mite usually attaches itself to the genitals, the navel, the armpits, and the nipples.
The fat of a black goose is said to be highly effective; the affected areas should be rubbed with it frequently.
The best remedy is as follows: Mix 50 grams of beeswax... ...with 50 grams of butter and an equal amount of quark; add some clay silicate (Boletus) and some sulfur, as well as a pinch of

salt and pepper. Pour in a glass of red wine and a little brandy, and work everything into a salve. Rub the affected areas thoroughly with this mixture several times. For the salve to turn out correctly, the wax must first be melted over a fire before being thoroughly blended with the butter and quark.
Another remedy of proven effectiveness: mix equal parts of styrax balsam, lard, and flowers of sulfur; rub this mixture onto the skin in a warm room, and the following morning, scrub the area with soft soap.
Goiter. Degeneration of the thyroid gland. Over time, it causes various complaints, as the glandular growths press against the larynx and trachea, leading to breathing difficulties and—in some cases—noisy breathing. The root cause of this growth is unknown. In certain mountainous regions, goiter is a widespread local condition. Calcium-rich
• drinking water is said to cause goiter formation, though this has not been proven.
Stand in the moonlight during the waning moon, gaze at the moon, and press three fingers crosswise against the goiter. Repeat this seven times. The treatment lasts seven months.
2. Bind dead-nettle onto the area externally.
3. Find a willow tree growing by flowing water; make a vertical cut in the bark, along with horizontal cuts at the top and bottom of that line. Then loosen the bark and cut out a splinter; rub this splinter against your goiter until it becomes warm. Now, place the sliver of wood back into the cut-out section, lay the bark over it, seal it securely, and wrap a piece of twine tightly around the trunk. Once the tree has healed, the goiter will also have vanished. During the transfer, the person suffering from the goiter must be alone.
4. The Roman scholar Pliny favored the snail.

The pulverized shell of the garden snail is mixed with a little water, applied to the area, and bandaged in place; it may be worn for nine days. Alternatively, the goiter may be coated regularly every three days with snail slime; this procedure should be repeated for three months.
Nearsightedness. Weakness of the eyes of any kind is successfully treated with celandine. Take the fresh herb—or the herb moistened after drying—and rub it over the eyes frequently. Additionally, wear a small linen bag containing some celandine around the neck.
Paralysis. Voluntary control over certain muscle groups or limbs is lost; the paralysis sets in suddenly. Apply moist clay packs to the paralyzed person's back; these may be renewed three times a day. After fifty minutes, remove the clay pack and throw it into running water or into the garden. If only parts of a limb are paralyzed, apply the clay only to those specific areas. Fresh clay must be used each time.
Liver ailments. Take a fox's liver, wash it in warm wine, dry it in the oven, and pulverize it. Take a knife-tip's worth of this powder daily during the waning moon. The remedy acts as a strong purgative; no measures should be taken to counteract the resulting bowel movements.
Pulmonary hemorrhages: see Hemorrhages.
Pneumonia. A severe, febrile illness that usually strikes robust, previously healthy individuals. Symptoms include shivering fits, fever reaching 40°C or higher, and stabbing pains upon breathing, resulting in shortness of breath. Sympathetic medicine treats this condition through transplantation.

Boil the fresh lung of a mammal in the patient's urine and bury the mixture at sunset.
Pulmonary catarrh, chronic mucus accumulation. In cases of persistent mucus accumulation lasting years that then progresses into an active process, during which the patient visibly wastes away and [produces] a
gray, viscous, partly blood-streaked, clumpy...

When expectoration occurs, the use of copper sulfate is extremely effective.

Take a small tin or matchbox, air it out well, line the inside with clean, white paper, and pour in a spoonful of copper sulfate—old, decomposed, and properly stored sulfate—onto which the patient spits his phlegm. Then seal the box and bury it in a dark, cool, and dry place, ideally in a cellar where no one will ever go. You will then observe that the condition improves significantly in a short time.

To generally strengthen the lungs, the patient should frequently chew a pea-sized piece of resin from a fir tree.

Pulmonary tuberculosis. The development of the disease is particularly favored by a lack of healthy, fresh air, poor living conditions, and inadequate nutrition. Treatment should be carried out using all available natural remedies. The enormous prevalence and susceptibility of this disease makes it understandable that numerous sympathetic remedies are known for this dreaded epidemic. They all work regeneratively through evaporation. All the instructions recorded here have been chosen for their excellent effectiveness.

1. Hollow out three sweet apples (sour apples are ineffective!), fill them with sugar, replace the cut-off tops, wrap each apple individually in damp white paper, and then roast the apples in wood ash. The patient should eat one such apple every evening before going to bed.

2. In cases of pulmonary tuberculosis, radishes have a special effect, which is particularly praised in the early stages. Slice several radishes, sprinkle each slice with sugar, and stack them on top of each other in a large cup. Tie the cup with parchment paper and place it in an oven in which bread is also being baked. When the bread is finished, take out the radish cup and squeeze the radish slices. The patient should take a teaspoonful of this juice morning, noon, and night.

3. Another radish remedy: Cut 7 radishes, slicing each one individually into 13 pieces. Arrange them neatly in a bowl, sprinkle sugar over the top, and cover with a plate. Then, place the vessel in a dark spot in the cellar for 7 days. After 7 days, press out the accumulated juice and take one spoonful in the morning and one in the evening. Strict attention must be paid to the numbers 7 and 13.
4. Boil 200 grams of lungwort (also known as *Hirschmangold*), with the ribs removed, 40 grams of wheat bran, and 80 grams of virgin honey in a new earthenware pot with one liter of beer until the volume is reduced by half; then strain through a linen cloth and bottle the liquid. The patient should take a dose of this after every main meal.

5. Boil rosemary leaves (or blossoms) in good, aged red wine with a little honey until the volume is reduced by half. Take one spoonful in the morning on an empty stomach and another in the evening before going to bed.
6. Sage tea is highly effective, even in advanced stages of the illness. According to the doctrine of signatures, sage is a potent remedy for the lungs.
7. The following herbal mixture has also proven highly effective in advanced stages of the illness:
Mix three handfuls each of lavender blossoms, sage, savory, lemon balm, peppermint, hyssop, speedwell, linden blossoms, and devil's-bit scabious in a glazed pot; pour in three liters of red wine, cover the pot with a lid, and additionally tie a red cloth over it. Then, place the pot in the cellar for three weeks. After this time, the preparation is ready. The patient takes one tablespoonful in the morning and one in the evening. This instruction is found in old books of folk remedies, specifying "scabious leaves." However, *Scabiosa* grows in India and Africa and is not available in Europe at all. The European species of scabious is *Succisa pratensis* (devil's-bit scabious).
8. Bury a bottle—or perhaps several—of old red wine in an anthill for a full year; then, the patient drinks a glass of it daily before going to bed.

9. Crayfish serve as an astrologically indicated remedy, as the lungs fall under the astrological sign of Cancer.
Boil 3 or 7 crayfish, dry them in the oven, and crush them into a powder; then wrap the powder in a small linen bag and place it under the sick person's pillow every evening for 9 days. After 9 days, throw the bag and its contents into running water at sunrise.
10. Buy a calf's lung, chop it finely, and boil it down in the sick person's morning urine until the liquid has evaporated. Wrap the reduced lung in a white cloth and bury it during
•the full moon. Repeat this process three times in total, doing so every four weeks during the waning moon.
11. Fox lung—freshly cut, with the trachea removed, washed in warm wine, dried in the oven, and pulverized—can be stored for a full year. A knife-tip’s worth should be taken daily in the evening.
12. Finally, mention should be made of the "sympathetic egg," used here according to a specific set of instructions. In this method, the process of sublimating the illness is linked to the number 13.
Take an egg laid on a Saturday and boil it in the sick person's morning urine for exactly 13 minutes; then carefully tap off the shell with a piece of wood and throw the egg into running water at sunrise. — Repeat the procedure four weeks later, but this time bury the egg in an anthill. A third time, four weeks after that, throw the egg into running water again—but this time at sunset. • Boil the first egg at midnight, whereas the second and third eggs should be boiled at exactly 12 noon.
Stomach ailments. 1. The inner lining of the chicken gizzard is dried and powdered; it cures all stomach ailments.
See also the description of *Holzmadenmehl* in the introductory text.

2. Lemon balm, hyssop, and horsetail. Each of these herbs has a beneficial effect on all stomach complaints when consumed as a tea. *Galium* (lady's bedstraw) has an unsurpassed effect, specifically on the mesenteric glands affected by stomach ulcers.

Malaria. The disease is contracted in marshy areas and takes on various forms depending on the climate. Malaria does not follow a fixed course. Folk healing traditions include a large number of incantations for treating it; however, these are subject to complex conditions and can therefore hardly be used reliably by novices. Among other known sympathetic remedies, the following are recommended as effective:
1. During a fever attack, oats are bound into the patient's armpit; after the attack, these oats are sown in a remote location. It is interesting to note that the oat plant produced in this way does not fully develop but very soon withers and dies.
2. The patient holds rye grains tightly in both hands until they become moist from the warmth of the closed hands; the grains are then buried by a field path.
3. The soft crumb of rye bread is mixed with an equal amount of honey, along with an old spiderweb and a pinch of salt. This mixture is bound to the pulse points on both of the patient's wrists at noon; it is removed only after exactly 24 hours and thrown into running water.
4. The following remedy has proven effective on numerous occasions against all types of intermittent fever:
The patient eats seven bitter almonds on an empty stomach in the morning. This regimen must be continued for seven days.
5. A remedy for quartan fever (fever recurring every four days):
Before the attack occurs, bind buttercup herb (*Ranunculus bulbosus*) to the pulse points on both of the patient's arms; leave the herb in place for exactly 24 hours and then burn it. This remedy must be applied three times. 6. Another remedy: Urine passed by the sick person during a fever attack must be mixed with flour to form a dough. A loaf is baked from this and, once cooled, fed to a worthless dog.

There are many other similar remedies for malaria, as well as numerous accounts of them; however, due to their unreliability, one should refrain from using them.
Measles. Catarrhal symptoms, rising fever, sore throat, inflamed eyes, and the measles rash: spots that merge into one another.
Boil a heaping tablespoon of lentils in three liters of water. Then drain off the boiling water and boil them again in fresh water. Add fresh water a third time and bring to a boil once more. The patient is given this third decoction to drink.
Melancholia. The following "sympathetic" remedies have an extraordinary effect in altering the state of mind associated with this condition, even though the remedies resemble absurd whims and their influence is largely inexplicable.
1. A red swallowtail crystal is sewn into calfskin and worn under the left armpit.
2. A hazelnut that has been eaten into by a worm is scraped out at the wormhole with a needle; then, a peacock feather is pushed through so that the "eye" of the feather sits inside the hollow

nut. The remaining part of the feather is cut off. Carefully pour a few globules of mercury into the remaining empty space of the cavity, then seal the hole with virgin wax. Virgin wax is the wax produced first by the bees. The nut is sewn into a small piece of crimson taffeta and hung around the neck. The melancholia will shift after just a few days.
Crimson taffeta is a medieval term for a dark-red, plain-woven fabric made of degummed silk. An intricate chain of influences—which cannot be precisely identified—is evidently at work here.
According to light and color therapy, the color dark red exerts a transformative influence on blood circulation and, consequently, on one's mood. From an astrological perspective, however, this effect is attributed to liver function, which in turn is linked to the influence of Mercury.

Menstruation. Monthly period. One can intentionally delay the period if its onset is inconvenient due to sudden travel or other reasons. In such cases, the unwanted onset of bleeding can be postponed by any number of days without adverse health effects by swallowing 9 whole peppercorns every morning on an empty stomach. See also Menstrual disorders.
Migraine. This unilateral headache disappears very quickly if one gently warms the north pole of a magnet and rubs it over the painful area of the head.
The method of evaporation can also be used here with excellent results: boil a piece of pork in the urine passed on the day of a migraine attack, and then expose the meat to rats or mice.
Spleen disorders. Spleen disorders are rarely diagnosed. Nevertheless, a remedy that has proven successful in such cases is worth mentioning:
Place a fresh, still-warm goat spleen on the left side of the patient, leave it there for some time—about 90 minutes—and then hang it in the sun by a thread to dry.
Mouth rot. Blackberry leaves boiled in wine are used as a mouth rinse.
Nerve-calming. Valerian tea, lavender blossom tea, rosemary tea.
Nerve-stimulating. Lavender oil, lovage tea (which has a distinctive, celery-like aroma), lemon balm, marjoram.
Nervous weakness. Bury an egg in the garden that was laid on a Thursday; leave it in the ground for three days; then, on a Friday at noon, dig it up and boil it in the patient's urine, using a new pot that has never been used before. Once the egg has boiled for 7 minutes,
it is placed in running water.
Hives (nettle rash). A very effective and simple
remedy is couch grass. Take couch grass roots and rub the stinging areas with them, then bury the herb without being seen. Kidney inflammation. Yellow bedstraw has proven effective; it is steeped in water overnight or prepared as a tea, and a spoonful taken every hour.

There are various types of bedstraw; the yellow variety is meant here—also known as yellow lady's bedstraw. It has fragrant flowers. The herb causes milk to curdle, hence the name "rennet-herb" (*Labkraut*). In England, this property is utilized in the making of Cheshire cheese.

Kidney ailments. Scurvy-grass tea. The leaves make a suitable salad between May and June.
Fainting. Sudden loss of consciousness. The mildest form is a spell of faintness: senses and strength fade, accompanied by dizziness and ringing in the ears. In a full faint,
•sensations and voluntary movements cease entirely, breathing and pulse are barely perceptible, and the forehead, hands, and feet are cold. Fainting is a symptom of a wide variety of medical conditions; in cases of heatstroke or heart and brain disorders, it is a very dangerous sign. Causes include intense and unexpected emotional shocks—especially surprises and fright—as well as exposure to extreme heat, concussions, inhalation of gases, exhaustion from overexertion, and severe blood loss. Consequently, only the acute attack itself can be treated.
1. Place three cold keys over the heart and vigorously rub the ring finger of the unconscious person's left hand.
2. Rub vinegar into the nostrils and temples, and rub it onto the soles of the feet.
Purulent ear discharge. Bind fresh shepherd's purse over the affected ear; it dries the discharge and acts as an astringent.
Ear ailments. Place black, rotten apples on the painful ear and bind them in place with a headscarf overnight. The next morning, throw the apples into the manure pit.
Clay compresses have a similar effect. The clay, applied warm and moist, should be replaced when it begins to dry out. The used clay has absorbed toxins from the body, is poisonous, and must not be reused.
Ringing in the ears. Place some almond oil or bitter almond oil on a piece of cotton wool and insert it into the ears.

Menstrual irregularities. Minor menstrual irregularities are often related to mood. More persistent irregularities are a consequence of overall health. Painful (chronic) periods are usually the result of a kink or

dislocation of the organ, sometimes also symptoms of a cold or inflammation.

We distinguish between an excessively heavy or light period based on the irregularity of the menstrual cycle. The regularity of the period is influenced by wearing a genuine coral or jasper, set in silver or gold, around the neck. If the period is too light or absent altogether, rub the genitals with deer fat from a doe in heat. Since this remedy is hardly available today, a modern and proven method is recommended. Chew one vetch bean daily, morning, noon, and evening.

If menstruation is too heavy, wrap a scarlet silk thread around the ring finger. The effect is similar to that for nosebleeds; here, blood circulation in the ring finger is important, and the red color and the silk thread have a combined effect on the blood.

Painful periods: The woman should chew 3 vetch seeds daily for 9 days, then again for 9 days before the next period.

For irregular periods, a pinch of powdered pansy tea (Viola tricolore) should be taken every morning and evening. Also very effective is: A spoonful of fodder vetch steeped in a quarter liter of sugar water with a teaspoon of brandy. Take half a teaspoonful of this in a glass of water every evening.

Plague. Plague has repeatedly occurred in Europe in the past, but is now limited to Western Asia. The most severe form is glandular plague. It is an ulceration accompanied by fever and suppuration, chills, and headaches. The most severe form, the Black Death, decimated a large portion of the world's population in the 14th century.

Sorrel leaves and valerian roots serve as a preventative measure; a mixture of these is eaten every morning on an empty stomach, placed on a piece of bread.
Cut a hole the size of a dinner plate into the crust of a loaf of bread fresh from the oven and pour camphor spirit into it. Then place a small linen cloth over the patient's navel and position the bread over it, with the opening facing down. Cover the patient well so that they soon begin to sweat. The bread absorbs the disease-causing substances. Once the patient has sweated sufficiently, bury the bread quite deeply in the garden or a field.
Nocturnal emissions, loss of semen. Have an innocent boy gather sorrel in the forest and carry it in your trouser pocket.
Rheumatism. Any of the limb muscles can be affected; a characteristic feature is that the pain shifts rapidly from one area to another.
1. The best remedy is a guinea pig. Take one to bed with you and bathe it twice a week in a warm hay-flower bath. Continue this treatment until the rheumatism has disappeared.
2. Meadowsweet boiled in wine is an excellent remedy. Drink this frequently throughout the day.
3. Take the patient's fresh urine, 40 grams of table salt, and a few strands of the patient's hair; place everything in a new earthenware pot and boil for half an hour while the patient remains in bed. Then throw the decoction into running water. Repeat this daily for nine days.
4. Bind fresh green forest fern (fronds only) onto the painful limbs, or use a sleeping bag filled with fresh forest fern fronds as bedding. 5. The sympathetic egg: Hard-boil an egg in the patient's morning urine, crack the shell with a piece of wood, and bury the egg in an anthill before sunrise. The phase of the moon is crucial here: ants are dormant during the new moon, but they work day and night during the full moon—and act accordingly during the intermediate phases.

6. Scurvy-grass tea (*Cochlearia officinalis*).
Erysipelas (St. Anthony's Fire). An inflammation of the facial skin. The skin is reddened, painfully swollen, and subject to irregular fever; the face is disfigured beyond recognition.
Remedy: Pour vinegar over three brown snails in an earthenware pot. The vinegar must not be too strong. After three hours, rub the mixture onto the patient's face repeatedly.
Mix goat butter with a little saffron and apply it to the affected skin. Repeat this for three consecutive days during the waning moon.

Sympathetic medicine also employs a number of incantations that produce rapid and sometimes sudden effects. The best-known saying is: "Erysipelas, I command you to stand still and spread no further; you shall wither away like the shoot on the fence."
As with the treatment of bleeding, these incantations rely on a magnetic effect combined with psychological preconditions; see the explanations provided in Part 1 of this text.
Dysentery. Inflammation of the mucous membrane of the large intestine, constant urge to defecate, painful abdominal pressure, frequent painful bowel movements (mucous and sometimes bloody), and fever in severe cases.
Above all, it is necessary to wear a flannel abdominal binder, apply a warm water bottle to the abdomen, and adhere to a strict diet. Consume only warm foods and beverages: cocoa, milk, tea, meat broth, gruel, eggs, rice, and semolina porridge. These care instructions must be strictly followed—especially during the summer—to prevent a potential relapse. 1. Sprinkle three handfuls of salt over the fresh excrement and then throw it into running water, or—if a flush is available—rinse it away thoroughly.
2. A very effective remedy with remarkably rapid results: drink a small glass of spirits mixed with the yolk of a freshly laid egg.

3. It has proven highly effective for older people to grate about a quarter-teaspoon of nutmeg into three spoonfuls of rendered bacon fat and consume the mixture.
Insomnia. 1. Sleep on a pillow filled with fresh hazelnut and fern leaves.
2. Place nine bay leaves under the pillow; as previously mentioned, they have a proven effect on sleep.
3. Unbeknownst to the sufferer, place two hare's ears under their pillow.
4. During the waxing moon, eat three spoonfuls of poppy seeds or chew aniseed.
5. Cucumber is a reliable sleep aid. Chop the leaves, stems, and roots into small pieces and leave them in a warm place for a few days. Take a teaspoonful of the resulting extract before going to bed.
6. Persistent insomnia in sensitive individuals is also linked to earth currents. Position the bed in a north-south direction so that the head lies towards the north.
Stroke. This is a form of partial paralysis. If the attack is severe, the patient may be unconscious for some time. Consciousness usually returns within one to two hours, whereas the ability to speak may remain impaired for days or weeks. After successfully surviving an attack, the patient must be carefully shielded from any agitation.
1. Give the patient a spoonful of wine—in which masterwort has been boiled—three times a day. Masterwort root is aromatic with a sharp, pungent taste and must be stored in tin containers.
2. Immediately after the stroke, a strong, healthy man should place his bare foot on the affected person and remain in that position for an extended period. 3. Have the person eat 3 or 5 mustard seeds every morning on an empty stomach, and rub the nose and back of the neck with amber oil.
Sobbing or hiccups. An unpleasant ailment said to be caused by swallowing the wrong way or drinking too hastily.

1. A simple remedy: Take a few drops of vinegar—preferably wine vinegar—on a sugar cube.

2. The dinner fork has an equally astonishing effect. When eating, place your fork upside down in front of you so that the tines are pointing toward you.
Pain relief. Sympathetic medicine employs various herbs that provide rapid pain relief. These all possess a magnetic, drawing quality and attract the harmful substances causing the ailment. They are used fresh or lightly dried and applied as herbal sachets to the painful or affected areas. Relief begins within minutes.
Blessed thistle (*Cnicus benedictus*)—also known as avens or radium herb—dispels headaches as well as painful inflammation in the eyes and teeth.
Silverweed, rosemary, cranesbill, and all *Geranium* species are pain-relieving.
Wood fern (both leaves and roots) is particularly useful for limb pain, cramps, gout, lumbago, sciatica, and rheumatism.
Head cold. Runny or stuffy noses are cleared up very quickly using masterwort (*Imperatoria ostruthium*). Slowly chew a pinch of masterwort, swallow the juice, and spit out the chewed residue. The plant is also effective as a tea.
Masterwort is a mountain plant; it grows in the Swiss and Austrian Alps.
Apply every 3 hours. The cold will be gone after 3 to 5 applications.
Blow your nasal mucus onto a small piece of blotting paper and place it somewhere in the fresh air. After three hours, throw a second piece into water, and after another two hours, throw a third piece into the fire.
- Fissures (cracks). People with dry, brittle skin often develop deep and very painful skin cracks (fissures) on their hands and lips during the cold season. The only remedy is to coat the hands with a rich oil or grease—ideally Vaseline or lanolin, or lard if nothing else is available. However, the hands must be kept covered while outdoors; one should wear gloves or mittens. This treatment prevents and heals cracks in the skin in 1 to 2 days. — Glycerin is not suitable, as it does not replace the fat lacking in the skin.

Sweaty feet. Wear fresh socks daily if possible. Above all, the feet must be kept dry and warm at all times. Place paper insoles in your shoes; paper provides insulation and protects against cold and dampness. It is advisable to take a hot footbath lasting 30 minutes every day. Powders and ointments inhibit perspiration and should therefore be avoided. This way, the condition can be cured within 6 to 12 weeks.
Hearing impairment can be alleviated—and even cured, provided the nerve has not yet been destroyed—by stuffing small, thin sachets containing forest fern seeds into the ear. The seeds grow in large numbers but adhere firmly to the underside of the fronds and can be scraped off.
Herb-Robert (*Geranium robertianum*) has a similar effect. These small plants grow in walls and rock crevices; use them fresh and replace them every three days. As the plant acts by drawing out impurities, throw it into running water after use.
Peel an onion and add a three-finger pinch of chamomile; place the mixture in a little water and leave it in a dark place for three days. Then strain the liquid through a linen cloth and apply five drops into the affected ear five times a day.

Dizzy spells. Those who suffer from these frequently should chew nine caraway or coriander seeds daily. With this peculiar remedy, the number "9" is crucial; using any other number of seeds will result in no effect.
Seasickness, travel sickness. A feeling of malaise accompanied by headache, dizziness, and vomiting. The symptoms occur only during a sea voyage.
Drink a small glass of white wine infused with walnut bark from time to time. This also serves as a preventative measure.
Heartburn. Chew five bitter almonds.

Freckles. This is a peculiar phenomenon. In summer, the face is covered in spots; in autumn and winter, the freckles vanish. Their cause is a matter of dispute.

Equally peculiar are the "sympathetic" remedies—of which only the three most important, having proven reliable and thus worthy of note, are mentioned here.
The best-known remedy is the frog spawn mentioned in Goethe's *Faust*; this reference has lent the remedy a sort of classic legitimacy.
1. Frog spawn is exposed to moonlight in a glass bowl during a full moon; then, during the waning moon, the freckles are dabbed with it. This process should be repeated three or five times.
2. A similar remedy is snail slime. Dab the freckles three or five times using a black snail, throwing the snail behind you each time.
3. Find an old masonry wall; in the evening, run your right hand over the damp masonry and rub the moistened hand over the areas with freckles (face, neck, chest); repeat this 7, 9, or 13 times. However, one must never return to the site of the ritual.
This remedy is indeed effective. The effect appears to be magical in nature. The prescribed procedure must be followed precisely, as experience has shown that the freckles reappear immediately if one returns to the site of the ritual.
4. Old texts also frequently mention the following remedy: A handful of dried "Turkish beans" is steeped in a bottle of red wine and kept in a warm place for nine days. For nine days, pour a little of this mixture into your washing water each day. This is mentioned merely for the sake of completeness, as a reference to a specific type of bean; anyone who happens to know this variety can try the remedy, as it is not clearly known exactly what is meant by "Turkish beans."
Calculi (Stones). A stone from a bull's bladder is placed in a bottle of white wine until it turns yellow. The patient drinks a glassful of this wine every day. The wine that has been poured out can be replenished with fresh wine. The treatment is to be continued over an extended period.

2. During the waning moon, always chew some couch grass or couch grass root, whether fresh or dried.
3. Eight to ten days before the new moon, dice a handful of garlic finely and steep it in the sun in a quarter-liter of grain spirit (schnapps). At the onset of the new moon, consume one liqueur glass of the mixture, followed by another glass daily. Shake the mixture before each use. During

this treatment, the urine becomes quite thick as the stones dissolve. Once the remedy is used up, replenish it by adding fresh grain spirit to the residue remaining in the bottle. The patient is soon cured of the ailment. This remedy is effective for all conditions involving stones.
4. The parsnip, known as a root vegetable, is highly effective when prepared as a tea.
Stabbing pains in the chest. Rub the chest with fresh fern fronds, then bury them in the garden. The stabbing pains disappear remarkably quickly.
Nursing mothers. Broom (specifically *Cytisus* or *Genista* species) is effective where milk production is insufficient. The herb promotes milk production whether applied externally or taken internally as a decoction. Milkwort (*Polygala*) has the same effect.

Typhus. This term refers to severe febrile conditions in which the sensory nervous system is significantly impaired. Patients not infrequently succumb to the high fever or to a secondary pneumonia.
1. Peppermint is an excellent remedy during the early stages of typhus. Place 50 grams of the herb in a chamber pot and pass the morning urine onto it. Then place the pot back under the bed and pour the urine into running water at the next sunrise. This procedure should be carried out three times. 2. If a male falls ill, slaughter a rooster; for a female, however, slaughter a hen and rub the sick person with the fresh blood. The phase of the moon is of no importance here.
Nausea. Moisten a large sheet of blotting paper with Brandy or wine spirit and put it folded on the stomach.

A bunion. This is a cartilaginous growth that usually appears on the wrist or foot.

1. During the waning moon, take a pebble, press it three times diagonally across the bunion, and then throw it behind you without looking back.

2. Take an old bone and rub the bunion with it once a day during the waning moon, either at 9 a.m. or 9 p.m., for 14 days. Then throw the bone away, and the bunion will soon disappear.

3. On a Sunday before sunrise, go to an elder tree, take a leaf (without tearing it off), and rub the bunion with it. This should be done for three consecutive Sundays. If small blisters form, prick them.

4. Tie a copper coin as tightly as possible to the bunion, preferably with a leather strap, like a bracelet. The bunion will disappear in 5 or 7 days.

Abdominal ailments. Such ailments of any kind are most favorably influenced by lady's mantle tea. The mountain plant has a stronger effect. Its name "Alchemilla vulgaris" = magic herb is deserved by its healing influence on all inflammations and ulcers. Drink the tea in sips, a quarter liter during the day. It can prevent the need for surgery.

For injuries, see wound treatments.

Vein varicosities. The blue veins on the thighs and calves become visibly prominent and are at risk of rupturing sooner or later (usually during the cold season);

they are then a great nuisance. Open veins are very difficult to heal and often require months of treatment. One must therefore prevent rupture by treating the weakened veins.

Boil a handful of oak bark in 1 to 2 liters of water, moisten wood flour (sawdust) with it, and apply it like a thick poultice to the affected area. weakened vein areas. Wrap the poultice around and Leave it for at least an hour. In Wedisel, use good strong wine vinegar instead of oak bark.

Poisoning.
Gastric symptoms caused by spoiled food: sausage, fish, mushrooms.
Antidotes include black coffee, lukewarm milk, warm water with a teaspoon of baking soda, oatmeal gruel, and peppermint tea.
Gas poisoning: fresh air, administer artificial respiration, followed by a sip of fresh water.
Acid burns: sulfur fumes, acetic acid. Do not use water; use only milk as an antidote.
Alkali burns (e.g., from ammonia, soda, or potash): Again, do not use water; use only vinegar diluted with water.
Calf cramps. Rub the cramped muscle area with an old steel key or a piece of copper.
Preventive measure: Place three hazelnut twigs—with catkins still closed—under the bedsheet at the foot of the bed.
Warts. Hemispherical or pointed growths or excrescences on the skin. They form in soft, highly vascular tissue, usually have a ragged, furrowed surface, and bleed easily. Warts are unsightly when located on the face, fingers, or toes—especially under the toenails, where they can become dangerous for older people.
1. Cut a small onion in half. Rub the wart three times with one of the cut surfaces, put the onion back together, and bury it in a damp spot, preferably beneath a roof downspout. This procedure must be repeated three times.
2. Coat the wart with onion juice mixed with salt, and the wart will disappear shortly. Alternatively, bind the skin of a salted onion over the wart for three days.
3. Frequent application of greater celandine (*Chelidonium majus*) removes warts and genital warts.

4. Rub the wart with a piece of bacon rind and bury it.

5. A garden snail works faster. Rub the wart with it, then crush the snail's shell and bury the snail.

6. The best remedy: Apply the mucus from your own urine to the wart using a wooden stick and let it dry. This "mucus" is the sediment found in bedpans.

7. Make a small, bloody cut in the wart with a sharp knife and dab the blood with a linen cloth, which you then bury in the garden.

8. Rub the warts with walnut blossoms, and they will soon disappear.

9. For pointed warts, tie each one with red thread, then remove the thread and tie a knot for each wart. Bury this thread, and when it rots away, the warts will be gone.

10. Squeeze the sap of spurge (milky euphorbia) or celandine onto the warts morning and evening, then discard the plant. The warts will wither. However, it is recommended to apply a bandage during this treatment, as the withering warts are extremely sensitive.

11. At the moment of the new moon, touch each wart with a pea, using as many peas as there are warts. Then wrap the peas together in a linen bag and throw it backward over your back without looking back. The warts will soon fall off.

All these treatments should be performed during a waning moon. It is common for one treatment to be ineffective, but the remedies should be applied at least three times before choosing another.

Drops. 1. Have a child gather fresh wild mayflowers, place them in water for three hours, and then give this water to the patient to drink three times a day for 7 days.

The May lilies should be picked by a child, because the child's vitality does not drain the flowers of their strength but rather makes them even more potent. Recent scientific studies have confirmed that the May lily actually contains a substance—convallamarin—that produces such an effect. However, the truly healing effect is achieved not by the chemical substance itself, but only when the instructions above are followed.
2. Take a small glass daily of a mixture made from a quarter-liter of aged Rhine wine and 80 grams of dried, crushed elderberries, steeped in a warm place for three days. The quantity consumed can be replenished each evening by adding more Rhine wine.
3. Elder (*Sambucus*): use only the leaves and flower clusters,
either chewed or brewed as a tea. Drink one cupful
each morning and evening.
4. Dropsy (edema) associated with heart weakness or kidney disease:
Boil a handful of biting stonecrop (also known as wall-pepper or *Sedum acre*) in a liter of water and drink it in sips throughout the day. The remedy takes effect within a few days.
Leukorrhea (vaginal discharge). Wear a belt made of white clover directly against the skin.
Worms. The greatest enemy of all worms is the newt; it feeds on snails and worms and stuns its prey with a peculiar secretion from its skin. The roundworm (a relative of the earthworm) senses this effect as a danger, which drives it to flee.
Newts (salamanders) resemble lizards but have a large, broad, flattened head, four-toed front feet, and five-toed hind feet. Their skin is warty and secretes a milky-white fluid—a skin toxin

known as salamandrin. Newts live in damp, shady places or in shallow water, withstand extreme cold, overwinter beneath stones and tree roots, and can be found almost all year round.

A diluted solution of newts is sufficient to expel intestinal worms:

Let some newts crawl over a cloth and tie this to the bare body of the sick person. It should be worn for 5 days,

and the worms will be gone.

Chew the leaves of the wormwood plant. According to the Signa
tur, the wormwood plant is a vermifuge. The leaves lubricate the intestinal villi, and the spherical flower heads never become wormy. In the Orient, wormwood is used against the dreaded worm infestation there, and the ancient Egyptians held the view that worms are caused by a diseased intestinal mucosa.

Wound treatment. Wounds of all kinds—malignant, septic, inflamed, and suppurating wounds—are healed surprisingly quickly with the sympathetic wound powder.

For self-treatment, use only linen and water. Natural healing teaches that wounds heal best with moist, warm treatment. Dry treatment causes irritation and pus formation, thus hindering healing. Moist dressings, on the other hand, alleviate existing inflammation, cleanse the wound, and prevent scarring. It is also not advisable to change a dressing more than twice a day. Two dressing changes are sufficient, and once improvement has occurred, only one dressing change per day is necessary.

For dressings, use a water-based lanolin ointment, which is spread onto a small piece of thin linen and applied. Only then can cotton wool be spread on top and wrapped with bandage material. Removed dressings should be thrown into running water or a dung heap, or buried; they should never be burned. Worsening of the wound is usually due to improper treatment and inadequate hygiene, the use of caustic chemicals, or the convenient practice of regularly burning the parts of the dressing soiled with wound exudate.

Any deeper tissue injury generates heat and pain. This is a natural reaction, but when foreign bodies —such as wool fibers or chemical substances—enter the wound, or if they adhere to it and must be torn away, the wound becomes irritated and inflamed, and the tissue produces pus. Wherever there is pus, there is also tissue breakdown. In this instance, moist treatment provides a completely natural form of protection, as it best supports the conditions for healing in accordance with the principles of naturopathy. Naturally, fresh wounds must first be cleaned and cleared of foreign bodies. This can be achieved just as effectively using warm, moist compresses made from horsetail tea; horsetail tea is hemostatic and draws impurities out of the wound. Afterward, however, the wound must be allowed to rest under a dressing so as not to interfere with the body's natural healing process.

Dangerous injuries, as well as inflamed or festering wounds of any kind, are best treated solely with the "sympathetic wound powder" described in the main text. Healing proceeds painlessly and without complications.

The following remedy is recommended as an excellent wound balm: 1,375 grams of olive oil, 375 grams of white resin, 375 grams of crushed fenugreek (*foenum graecum*), and 375 grams of fresh yellow beeswax are boiled together over a gentle heat while being stirred constantly; the mixture is then strained through a linen cloth, briefly boiled again in a clean pot, and the following ingredients are added: 80 grams of rosemary oil, 40 grams of turpentine, 40 grams of balsam oil, 20 grams of spearmint oil, and 40 grams of white balsam. The mixture is allowed to cool and is stored in a stoneware pot, covered with a bladder.

For old, open wounds—particularly those associated with varicose veins—the balm is spread onto a piece of ox bladder and applied to the area. For bruises, rub the balm in by hand and then cover the area with a bladder.

Wound infection. Treat this by applying fresh, crushed broadleaf plantain leaves. The herb grows in meadows and along field paths. Wash the leaves, pat them dry, and place them on open wounds.

Teething in children. For children having a hard time teething, hang gold root (greater celandine) around the neck. Through this influence, children teethe without discomfort.

Tie the tooth of a one-year-old foal around the child's neck using a blue silk ribbon.

Toothache. 1. Spit three times into an open fire and repeat this three times.

2. Place fleabane (pennyroyal) in cold water, bind it against the cheek until it is warmed through, and then bury it in manure. This remedy relieves toothache most quickly.

3. The following remedy has proven very effective: Rub the gums with a new nail so that it becomes stained with a little blood. Then drive this nail into the wall or the timber framing on the east side of the cellar, in a spot where neither sun nor moon shines. While driving in the nail, focus on the intended purpose.

Diabetes. Diabetes (glycosuria) is an extremely widespread disease, a very serious metabolic disorder. The body is no longer able to process sugar, causing it to lose vital nutrients. The primary symptoms are lethargy, increased thirst, states of weakness, and emaciation. Sympathetic healing treats this ailment through the principle of volatilization; the use of sugar is notable here, as it undoubtedly exerts a fluidic retroactive influence and is significant in the homeopathic sense.

The cure requires 5, or 9 to 13, applications, performed every three days during the waning moon.

1. Use a new earthenware pot and boil 250 grams of sugar in the patient's morning urine until the urine has boiled away. The remaining residue is then discarded—either thrown into running water or buried. This routine should be followed alternately throughout the course of treatment.

2. Fleabane (*Erigeron*), greater celandine (*Chelidonium*—also known as "gold root"), and golden cinquefoil (*Potentilla aurea*) are mixed in equal parts and consumed as a tea, five cups daily.

Flea-bane is scarcely known to the general public anymore; it belongs to a genus of herbs with various significances—hence its Latin name. In recent times, the plant—formerly regarded as a magical herb—has been processed into a styptic remedy. It is rarely found as a tea nowadays. There are numerous species of *Potentilla*, all known as cinquefoil. The species mentioned here, *Potentilla aurea*, has become rare, however; it is found primarily in the Swiss Alps. It can be purchased at pharmacies.
A wholesome, home-style diet would contribute significantly to the prevention of diabetes. Most people eat too much, thereby straining and impairing their digestion. Habitual sugar consumption is also harmful; sweet dishes sluggish the metabolism and should be avoided.

AFTERWORD

Certain difficulties of sympathy lie in secondary circumstances that can be overcome. These are partly due to temporal conditions, such as the availability of high-quality materials or economic constraints, which cause people to be suspicious of one another. Above all, the general prejudice against unknown laws of nature acts as an inhibition. However, we have already exposed the dubious nature of these laws. In reality, none of these supposed inhibitions are a hindrance when it comes to helping ailing humanity. For where there's a will, there's a way,

and this leads to the practical application of sympathy.

The newcomer is initially somewhat hesitant because they are accustomed to asking for a precise diagnosis and the cause. Therefore, one must first familiarize oneself with the sympathetic procedure. Here, precise knowledge of the nature of the illness is completely unnecessary. The evaporation procedure therefore begins with the mummy, or signature, because only through the reaction is the true illness touched and broken down, i.e., reduced. Thus, the diagnostic term "lung disease" or "throat ailment," etc., suffices. Whatever is diseased in the lungs is evaporated by the mummy, and the lungs regenerate. The procedure is therefore always effective. We do not need specific details for every disease, but only the organic connection, and where this is not possible, general fluidizations can be performed using the urinary mummy, e.g., with the sympathetic egg. The practitioner has various options for obtaining the mummy.

Let's look up what is said about throat diseases. For all internal inflammations and diseased manifestations of the throat, we use bread pellets to absorb the diseased substance. The practitioner can also use things other than bread. There is a bowl of freshly boiled prunes. He pits one and gives it to the patient. The patient should salivate over it in the roof of their mouth, then spit it onto a plate.

Or one looks into the sick person's throat and notices a heavy coating. Then one takes a wooden stick or tweezers and some wrapped tissue paper and dabs off some of the coating. These are all usable mummies, which, just like the aforementioned bread balls, are buried in earth.

The village priest, Sebastian Kneipp, used only a single remedy for his world-famous water cure: water, albeit in various forms. Audi, sympathy has only one remedy: evaporation. The simplicity of this method is as astonishing as it is effective, contemporary, and inexpensive. Sympathy also develops confidence. Through this, it will also bring the people closer together again in a Samaritan spirit. And when the prejudice has been completely overcome, the method will also receive the attention it deserves from those in authority. The path for the hitherto inhibited development of sympathy will then be clear.

Sympathy is uncharted territory and, under the influence of the Far Effect, will lead to great achievements in the art of healing. The given instructions clearly show that it justifies the greatest hopes. Miracles can already be achieved with it today. Hundreds of thousands of diabetics can become healthy again through sympathy. Sympathy is the ultimate treatment for lung tuberculosis. Shouldn't this method, which makes doubtful tumors, even those suspected of being cancerous, also bring about a cure for the dreaded cancer if treated early? We don't yet have reliable observations because cancer patients are not amenable to conventional treatment.

Of course, injuries resulting from accidents fall under the purview of surgery, but when it comes to treating dangerous wounds and suppurations, no other healing method can be more effective than sympathy.

[The text abruptly ends here, so the translation stops as well.] Around 100 years after Justus von Liebig, the great chemist, the chemist von Weinsberg wrote: Humanity, chemistry, and natural science have reached the fine structure of the material world, the boundary of the supersensible, and this signifies a reorientation.

It is therefore not surprising that the human outlook has changed as a result. Technical aids reveal natural processes to us that were previously doubted; yet the evidence provided by technology—and the great achievements already attained through it (such as radio, ultradynamics, and remote-action technology)—also sweep the human spirit along with them. In an era thus prepared, the sense of affinity that places human beings in interaction with the external natural world is likely to awaken great interest and become a compelling need for those of a more profound nature. It will also stimulate further research, leading to results that eclipse many previous capabilities.

Some practical examples of rapid relief through sympathetic healing

Swollen neck glands, throat ulcer

A fifty-year-old man returns from prisoner-of-war captivity; his resistance is low, and he develops the flu while being cared for at home. His condition deteriorates; he becomes bedridden, develops swelling in the neck glands, and a throat ulcer forms. He runs a fever, has difficulty swallowing, and is apathetic; speaking requires great effort. At this point, the sympathetic healer intervenes. He has the patient moisten three crumbs of bread with saliva in his mouth and throat, then buries them. This procedure is repeated the following morning and evening; by the third day, the inflammation has completely vanished, and the swelling of the neck glands has also been all but eliminated through this ritual of "dissipation." The doctor was faced with an inexplicable recovery.

Consumption

A wealthy farmer, 70 years old, had been suffering from bronchitis for several years. In the spring of 1946, he developed chronic congestion and suddenly began to show more serious symptoms. He suffered from a violent urge to cough. The man lost weight and dragged himself through the village, wheezing with fatigue; he spat up thick, grayish clumps of mucus. The sputum was clotted and occasionally streaked with blood. People said he would not live to see the autumn. The patient himself had lost hope, yet he was willing to try a folk remedy. Sage tea was prescribed—one cup on an empty stomach each morning and another at night. His bed was warmed with a brick heated in the stove. Powdered copper sulfate was procured (see details under "Lung Ailments"). After three months, the

• patient was already cheerfully reciting the Coué formula: "Every day, I am getting better." It is worth noting that the man did not repeat the treatment; he wanted to wait until it became necessary again. That is the nature of farmers.

Hepatic and Biliary Colic Caused by Worms

Severe attacks were quickly resolved through "sympathetic" healing methods. Colic episodes were arrested by applying and ingesting couch grass (and its roots) and using hot herbal compresses made with rosemary tea. However, the frequency of relapses was puzzling; surgery was eventually performed, revealing the mysterious cause: worms. It was a sensational case. Since the intestines contained masses of roundworms and pinworms, a systematic deworming treatment was subsequently deemed urgently necessary. Yet, a suitable remedy was lacking. What was to be done? A specialized remedy from the USA was no longer available—not even in the American Zone during the second year of peace. Consequently, no appropriate deworming treatments could be prescribed. A chief physician at a municipal hospital could hardly have demonstrated a more glaring admission of helplessness. A doctor rendered helpless—simply because a branded therapeutic product was missing! Yet, "sympathetic" healing offered advice and assistance here, achieving the complete eradication of the worms within a few days—even though this specific cure for the root cause was not strictly necessary, as intestinal worms do not migrate to the liver. Such symptoms are known to arise from the transmission of dog saliva.

Sciatica

Present for three years. The pain had become increasingly severe and stubborn with each recurrence. This time, the patient had been suffering from it for ten weeks. Steam baths, friction treatments, and internal medications had failed. "Sympathetic" healing cured the condition in a few days. A thick layer of fresh, green, dried forest fern fronds was bound over the painful areas. The pain vanished overnight. The patient was cured in twelve days. In the absence of ferns, birch leaves serve the same purpose. Old wart that had become troublesome
For 30 years, a hardened wart—manifesting as a sensitive growth—had been present beneath the nail on each of four toes. Several attempts to remove them had been unsuccessful. The following prescription eliminated the condition within three weeks.

The treatment should be preceded by a 30-minute hot foot bath. Dry the foot, then begin the application, which is to be repeated the next day and the following day, for a total of three times: Dab the warts with spurge sap and let them dry, then apply a small strip of onion skin from a previously salted onion, secure it with adhesive tape, and pull a stocking over it as a continuous dressing. The warts will then shrink until they disappear.

Emaciation without an underlying medical cause
An elderly patient, in his fifties, develops a pitiful appearance.

He emaciates, becoming a sleepwalking skeleton. The doctors are helpless. They say the glands are no longer functioning and need to be stimulated, but—here too, in the post-war period, any suitable remedy is lacking. The doctor has nothing to prescribe. Vitamins have no effect. In desperation, the patient resorts to sympathy.

In all functional disorders, nerves and glands play a common role. Consequently, the influence of nature must also create a corresponding balance. This can be achieved with St. John's wort. The herb should be used as fresh as possible or processed into oil. Herbal sachets are placed around the neck for three to five hours a day and overnight.

Furthermore, a decoction of St. John's wort (only the leaves are effective) should be prepared: three grams are boiled in one liter of water, and a tablespoonful is taken every three hours. The treatment is continued for five weeks.

Headaches and earaches
Inherited condition. Excruciating pain that occurs daily,
mostly at night. Sleep was only possible with the use of pain-relieving tablets. However, these only provided temporary relief and produced unpleasant choking sensations, and were therefore only taken with trepidation and reluctance, solely out of fear of the terrible pain. An experiment with sympathetic remedies brought surprisingly quick relief:

A herbal pillow of silverweed or rosemary around The head felt soothed after just a few minutes; the pain vanished completely within 15 minutes and induced several hours of sleep. The herbal pillow was used for several days, and the pain did not recur.

Facial Erysipelas

A young farmer's wife frequently suffered from facial erysipelas. Symptoms included a bloated face, blood congestion, and skin inflammation. A cold draft could trigger the flare-up, which would then last for three to five weeks.

Sympathetic remedy: Apply hot, dry, raw, grated potatoes in small cloth bags and replace them daily. This dilates the blood vessels and reduces congestion; furthermore, the morbid matter is drawn out into the potatoes, which are subsequently discarded outdoors.

To support healing, the patient should consume garlic, onions, horseradish, parsley, leeks, celery, or sour apples (including the skin).

Pericardial Neurosis

A dull sensation of pressure on the heart, radiating into the shoulder. Movement of the left arm is impaired; there are stabbing pains at the heart's apex and, at times, a numb or tingling sensation. The condition causes depression. The patient is physically debilitated and confined to complete rest; otherwise, the condition worsens. There is a risk of heart valve shrinkage. Conventional heart medications are ineffective. With natural treatment, improvement can be achieved within two to three weeks; with the sympathetic remedy, however, it can occur in just a few days.

The patient should chew a small piece of horsetail—roughly the size of three pine needles—every three hours. Chew slowly; the therapeutic effect takes place within the saliva.

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